Jan.
Rev. J. W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

NOVEMBER 26, 1970 — No. 980
26th YEAR OF PUBLICATION

CALVINIST-CONTACT

CHRISTIAN WEEKLY

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FULL HOUSE AT FACULTY EXHIBITION, CALVIN ART DEPARTMENT

Boeve — Bonzelaar — Huisman — Jensen — Matheis — Overvoorde

The 1970 Faculty Exhibition of the Calvin College Art Department opened with a reception on Tuesday evening, November 10, in the Fine Arts Center.

Members of the department, headed by Professor Edgar G. Boeve, have not deviated from the statement of purpose made a year ago, "to promote not only knowing about art, but the **doing** of art." The doings of the year that passed filled the all available exhibition space of the Center.

Never before did we see so many art students going around the full-hung, octagonally shaped exhibition space. The feature of the opening night was a movie, produced by Robert Jensen, Professor of Art. The movie depicted each of the members of the Art Department faculty at work in his or her studio, creating one of more works of art. We arrived just on time for the fourth showing of the movie. Professor Boeve stated that each time there had been a full house.

Professor Boeve was seen working on his foil and oil paintings, which showed traces of his impressions made during an extended trip to Japan during the past year.

Professor Helen Bonzelaar, at work in her studio, was bent over a piece of jewelry, armed with goggles and blow torch. A showcase full of silver jewelry made by her was a part of the exhibition.

Professor Carl Huisman, master of the potter's wheel, could be watched in making a bowl of earth, water and fire. Though we missed this bowl in the exhibition, we did get to see some of the outstanding plastic sculptures made by his hands.

Professor Robert Jensen, still a fervent window-shade painter, now also prints woodcuts on window shades, and his trailing brush seems to want to express something of the music of happiness that is the result of finding repose in Christ.

Professor Chris Stoffel Overvoorde was working at the pen drawing "The Flight to Egypt" for the front cover of the special Christmas supplement to Calvinist-Contact, coming out this year. Mr. Overvoorde is changing his style — still working with crosses and rounds — but bringing new techniques and new concepts to his work. One who knows the background of his work on the militia — the quasi-serious larger-than-life sized paintings of the honour guards by Frans Hals with their orange, yellow and blue silk stole status symbols — can appreciate the humor of it.

Professor Norman Mattheis is doing some admirable work on biblical themes on canvas. (Too bad the titles were painted in bold on the canvas, though this is also the originality of the painter.) One outstanding twentieth century conception of a triptych combined modern techniques of painting with a post-Mondriaan type of construction of the cross, superimposed on the center panel.

These are just a few quickly drawn impressions of the many highlights of the exhibition which will be on view at the Fine Arts Center, through December 15. The Center is open from 9 A.M. - 9 P.M. Monday through Saturday.

SLIDES AND FILMS ABOUT MISSIONS

Church societies and Sunday schools frequently like to have filmstrips or slides as a part of their program, either to feature a special event or for a needed change of pace. The Church and School Film Service of Sarnia, Ontario is the booking agency for a number of filmstrip/tape programs as well as 16 mm sound films.

Recently the agency has received four new programs from the Christian Reformed Board of Home Missions which may be borrowed without cost except a small handling charge by any society writing to Ontario Alliance of Christian Schools, 500 Exmouth, Sarnia, Ontario. Miss Jennie Vanderbyl will book requests for the time desired in the order in which she receives them.

Three of the filmstrip/tape programs depict Christian Reformed work among Indians.

"Hogan People in High Rise Country," designed to appeal to children, takes a quick nine-minute visit (with over 100 pictures) to the American Indian Mission in Chicago, Illinois. Here a group of Indians who moved to the big city fellowship, worship, and study together in a metropolitan YMCA building.

A moderately paced program for young people (produced by S.W.I.M. program participants) takes its audience for a 15-minute "Walk With God Through New Mexico." Some of the joys and frustrations, the fellowship and loneliness of the summer's program are felt against the background of the southwest U.S. desert and mountains. A longer program for adults takes its viewers on an airplane ride with stops at nearly all the Christian Reformed Indian mission stations in New Mexico and Arizona. It is called, "The Land of Enchantment."

Churches who would like to see and hear the story of a new church starting from scratch in a big city developing through an evangelistic program including S.W.I.M. team work summer after summer, right up to the dedication of its new church building, can see this happen in the half-hour filmstrip/tape program called "The Spirit of St. Louis" narrated by Rev. Henry De Rooy, Home Missionary in that city in Missouri.

AUTOMATION ADOPTS MOTHER NATURE: Peter Van Tuyl points out the mechanically marvellous features of his modern greenhouse—one of the largest in the world when construction is completed in December. Gadgets not only feed, water and shelter the plants, but also mechanically pollenate them at the push of a button, when that seems indicated. The greenhouse, shipped to Port Credit, Ont. from Holland, will occupy 2½ acres.

Early Canadian Woman deserved to be better know

by Marcus Van Steen

(Canadian Scene) — It was unfortunate that circumstances took Sara Jeanette Duncan away from Canada at an early age. Otherwise she might have left a much more profound mark than she did on our life and literature. As it is, only one of her 19 books deals with Canada. That was **The Imperialist**, published in 1904 and recently reprinted in paperback by McClelland and Stewart. It deals with the life and times of Brantford, Ontario, in the 1890s.

Sara was well-acquainted with life in this small town, and her loving though realistic recreation of it could parallel life in many other small Ontario towns of the period. She was born in Brantford on December 22, 1861, the daughter of a prosperous Scottish retail merchant, and an Irish mother. Her father, Charles Duncan, was a serious-minded man who was quite content to devote six days a week to his home furnishings and dry goods business, and on the seventh day to march his eleven children to the Knox Presbyterian Church, where the morning sermon normally lasted two hours. Sara, the second child, graduated from the Brantford Ladies' College, which flourished from 1876 to 1900, and went on to become a school teacher.

But teaching was not what Sara wanted, and in her early twenties she embarked on a career in journalism. Her choice was probably made because journalism was so decidedly a male preserve that it offered a challenge to her stubborn nature. Her first attempts at publication were made under the masculine pseudonym "Garth Grafton", and it was only after the Toronto **Globe** and Dr. Goldwin Smith's controversial weekly **The Week** accepted them and asked for more that Sara gleefully announced her real identity.

Following work as a reporter in the United States she returned to Canada in 1888 to become the first woman member of the Parliamentary Press Gallery in Ottawa, working for the **Montreal Star.**

Having proved her point, Sara decided she needed wider fields to conquer. In 1889 she started out on a round-the-world trip — a formidable feat in those days for a man, and unheard of for a young, unmarried woman. Telling of her exploits in a witty book called **A Social Departure**, which became a best-seller in London in the 1890s and still makes good reading, Sara admits that the most difficult part of her journey was in being allowed to go at all. However, she prevailed against all forebodings of dire disaster and social ostracism, and made her way to Japan, China, India, Egypt, the Holy Land and through the Mediterranean to England. There, in 1891, she married Everard Charles Coates, whom she had met in India where he was Curator of the museum in Calcutta, and most of the rest of her life was spend in India and England. Sara managed to make a few visits back to Canada, and one of her surviving nephews, John Duncan, who continued to run his grandfather's business in Brantford until a few years ago, remembers her as "a sweet-faced, charming woman with a formidable will of her own but with a depth of understanding for the feelings and opinions of other people." Her last visit to Canada was in 1913, when she had a play **His Royal Happiness** produced at the Royal Alexander Theatre in Toronto. She died in England in 1922 and lies buried in a Surrey churchyard beside her husband.

Sara's birthplace in Brantford, a spacious old house on West Street, has been marked with a plaque erected by the Historic Sites Board of Ontario. This house, in the centre of Brantford, was described by Sara in these words in **The Imperialist**: "The house stood roomily and shadily in ornamental grounds, with a lawn in front and a shrubbery on each side, an orchard behind it and a vegetable garden . . . In the summer wheat fields billowed up to its fences and in the autumn stacks camped around it like a besieging army."

MEXICO

In our October 1 issue we described the founding of the first Christian church in Cuatlan, Mexico, where Mr. and Mrs. Searle Hoogshagen had been working as Wycliffe Bible Translators for eighteen years.

We have sent a copy of the issues of Calvinist-Contact, in which we had written about Mexico, to the Hoogshagens, and now we received the following letter back from them:

"Dear friends,

We received the five issues of the Calvinist-Contact with your report on Mexico. Thanks for sending them to us. We appreciate the compliments that you gave us although we are hardly worthy of all of them.

The church that you saw born is in a bit of difficulty right now. The brethren gathered materials to enlarge the meeting house. When the opposition learned of this they held a secret meeting and decided to stop the evangelicals by shooting the leaders, so the believers appreciate your prayers on their behalf at this time.

We trust that the Lord will call others to the work of translators.

May the Lord bless your publication as you publish God's truths.

Yours in His service,
Searle Hoogshagen."

The establishing of the church in Cuatlan was a mighty event. Satan is aware of this also, and it could be expected that the young Christians would have to suffer for the Lord's sake. Indeed, these people need the prayers of all of us.

DISCOVERY II

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LEST WE FORGET

Have you ever visited a Veterans Hospital? Do you have any idea of what goes on behind those solidly constructed walls? If you are looking for a few hours of relaxation to get away from the grind of your own busy days — or perhaps you want to do something different, or best of all you want to make some hours available to minister to the needs of others, then we strongly urge you to locate the Veterans Hospital in your city. Become a regular visitor or a volunteer worker.

There is a line of a song that comes to our mind, it goes: leave your troubles on the doorstep . . . It's a good guide, use it. And further, open up your heart wide and let the love of God brighten your face with a smile and allow that love to fill you with tender understanding.

You will find a world of bravery! Remember these men were soldiers. They fought for right and freedom of other lands. They even fought for OUR fatherland. They may be lonely, frightened, they may be totally unable to help themselves. Some are in wheelchairs with only the help of their eyes and hands to guide them. They may be very old with only their past to remember. But they are still soldiers and this you know and feel. There are some who still have wives or family to visit them regularly, but there are others who will tell you with a sad smile . . . no, there is no one now.

You will be less tired after relaxing by the bed or wheelchair of a patient when you have brought him some comfort by listening to him. You will forget your daily "business" by comparing it to their routine "sameness". You will find how their bravery makes you stronger to face your own problems.

So much more could be said, but these few lines come to our mind after reading the wonderful results of the Dutch Canadian Committee for the Thank You Canada Operation. You have all been so generous, and again Thank you.

November 11th was Remembrance Day. Let us as Dutch Canadian Christians go further. Let us make a practice of visiting some veteran on a regular basis. We needed them to help liberate our homeland — they need us now. And we also NEED to know these men — LEST WE FORGET.

H.H.

Pastoral Counselling

GAINING PERSONAL INSIGHT

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

I would like to talk with you on the subject, "Gaining Personal Insight". Know thyself — was the wise counsel of an ancient philosopher. It is also the thought that is expressed by the prophets in the Old Testament when they called men to self-examination. David makes the subject a prayer when he says, "Search me, oh God, and know my heart." Because of the complexity of human behaviour, no one really fully understands himself. But everyone, if he really tries can understand himself better. It is a lifelong process to learn to understand ourselves, to gain personal insight. Since our attitudes and behaviours reflect not only our own lives, but also the lives of others, we should make it our aim to know ourselves better, for this is always the first step towards self-improvement.

People usually have some pretty definite ideas about their physical anatomy and how it works. Some people can go into great detail about the functions of their body, but when it comes to the anatomy of our feelings and our attitudes we vaguely ascribe them to being quirks of personality, and we leave it at that.

If we have something physically wrong with ourselves we want to have it carefully diagnosed, treatment prescribed, and treatment used, so that we can get over it. But so offen when we have some little difficulty in our emotional life, we sit back and we wonder what it is all about and we seem to ask ourselves questions, but we do so little about it. And I think this is one of the real problems we find in mental health today. So often patients will tell us, "I should have taken care of this long ago." But then they have lived with some difficulty that they could have conquered and they have lived with it for a long time, and they have made themselves and their mate miserable in life. Our bodies, our minds, our souls — these are the factors that make us what we are.

On of the reasons why many people do so little to change is because they have never really taken a good look at themselves. They are too busy looking at others, criticizing others. They sit back and they find fault with people around them, with the family, with the church, but somehow or other they never seem to see their own faults. They never seem to find out exactly what is wrong with them and what makes them function so poorly in life. And the striking thing often is that there are many people who are really making a mess out of their own lives, who never really made a success of life, and they are forever criticizing others, when possibly it would be far more important if they sat down and tried to find out just "Who am I" and, "What's wrong with me."

One of the chief contributions of psychology and psychiatry is the study of personality. It is the discovery that human behaviour can be understood, can be analyzed, can be tested, and above all, it can be changed. Therapists spend a great deal of time to give people better self-understanding, and they try to lead people to a better personal insight because this is always needed in order that they may be able to do something for them.

An untrained person may look at another and describe behaviour as being good or bad. That is looking at it in an easy way. To pin a moral label onto it. But to grasp the nature of human behaviour requires earnest searching, for the causes are multiple and varied. It isn't as simple as just to sit back and to say, "Well, after all, none of us are perfect, we are all sinners," and we leave it at that. The whole idea of the concept of sin is not that we are going to sit there and think about it and mope about it, and use it as an excuse or a screen, but the thought of knowing ourselves as sinners is that we may be driven to the heart of Christ to seek for forgiveness through his atoning blood, and seek to overcome the weaknesses that there are within our lives.

For many people introspection is a painful thing. That's why a lot of people can't be alone, because if they are alone they have to think about themselves or about the problems, or what goes on within their hearts and minds. And many people, as soon as they come into a room they turn on a radio or a TV set or a record player, so they don't feel so miserably alone. They can't really be alone with their thoughts, because they haven't really gained that kind of insight. It is important for them to know the real self. The man that is within us. The inner person. And the difficulty for most of us is that we never really learn to know just who we are, just why we react the way we do. Because each day there are new experiences and new opportunities, and we have to keep on constantly asking ourselves the question, just why do I react the way that I do.

I would like to say just a few words about this matter of insight. It is stressed so much, particularly in modern group sessions. Group therapy has become a powerful tool in the hands of people who are schooled in its use. The kind of people who know how to deal with a group who have been skilled in group therapy. In a hospital like ours we have many groups each week, and they are very effective means of helping people to gain more insight into themselves. Because in these groups it is not only the therapist who helps the patient, but other patients will also be helpful to gain greater insight. The sad thing about it is that group therapy and sensitivity meetings have turned into meetings which are not entirely what we would like to have them be.

There is a parlor game which you can buy for a price which a number of people have been using as a kind of a sport, a game, in which each one of them are supposed to be perfectly honest with the other person and if they aren't really honest they are described as being "cop outs", or as "being with it", whatever it happens to be. Now this kind of thing of using group therapy for that purpose can never really serve a good end, and invariably it becomes pretty strange behaviour on the part of the group. It is little wonder that some of these groups turn out to be sessions which are filled with immorality and filthy four-letter words, with the result that it does not lead a person to self-knowledge, but to self-exploitation. And this is something quite different.

Group therapy and sensitivity training can be misused, but at the same time it can also be a powerful means for good. If you can sit down with a trusted friend and uncover your soul, and lay bare the secrets of your heart, and know they will be kept in strictest confidence, this can be a tremendous help to you. It is not only that you talk about your problems, but as you talk about them, you will also learn to know more about yourself. It can be a marvelous experience to be in a small group of kindred souls who can talk about the experiences of their souls, and can find help from others. The strengthening and encouraging help of others who truly care. But these means should be used carefully, they should be used prayerfully, and they should be used only under those circumstances when we know that we can trust others with our thoughts. But whatever means is used, whether it is seeing a therapist or talking to a pastor, or meeting together with a small group, we must gain a greater insight. It is so important for all of us to know ourselves, to be able to claim with David, "Search me, oh God, and know my heart. Try me and know my thoughts."

THOUGHT FOR TODAY: The world today needs more relaxed workers. There should be more men and women who have learned to work to their full capacity because they also have learned the art of relaxation. But to be truly relaxed, we should also know that it is well with our soul. The person who can relax is the one who has learned to take the healthy attitude towards life and this is the gift of the One Who says, "Come unto Me, and I will give you rest."

Church Announcements

CHR. REF. CHURCH

Called

to Bloomfield, Ont., Rev. G. Nonnekes of Orangeville, Ont.

to Lacombe I, Alta., Rev. Riemer Praamsma of Brantford, Ont.

to Scarborough, Ont., Rev. M. S. Jorritsma of Cutlerville, Mich.

CAN. REF. CHURCHES

Called

to Abbotsford, B.C., Rev. P. Kingma of Smithers, B.C.

to Lincoln, Ont., Rev. A. Geelhoed of Hasselt (O.), The Netherlands.

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SECOND CHRISTIAN REFORMED CHURCH OF SARNIA, ONT.

Sunday, Oct. 11 was a happy occasion for Sarnia II when Rev. H. Venema was installed as our pastor.

We were very fortunate that the Lord sent us a minister after only a few months vacancy.

The installation service was held at 3.00 o'clock Sunday afternoon on Oct. 11, and was led by our counsellor Rev. J. Wierenga of Wyoming, Ont. Seminarian Peter Nicolais preached the sermon, entitled: God's Word to His People". The text was taken from II Timothy 3.

After the service, Dr. Kenneth Piers, professor at Calvin College, said a few words in behalf of christian friends in Grand Rapids, and Rev. H. Getkate of Sarnia I extended greetings on behalf of the surrounding Christian Ref. Churches.

The inauguration service took place at 7.00 o'clock that evening, led by our new minister. He took his text from Isaiah 40:9. His sermon was entitled, "Zion, Herald of Good Tidings."

After the benediction the president of our consistory, Mr. J. S. Janssens, spoke on behalf of the congregation.

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CALVINIST - CONTACT

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Guest Editorial

THE ANVIL WHICH WEARS OUT HAMMERS

When Mark Twain read a report of his death he commented that the "report was greatly exaggerated." There is considerable evidence that recent reports about the death of God, the end of religion and the obsolescence of the Bible have also been greatly exaggerated. Bible Sunday, the second Sunday in Advent, which falls on December 6th in 1970, focuses attention on some of these reports.

The Departments of Religion at our Universities, most of which are comparatively recent additions to the studies programmes, have experienced an unprecedented growth in the last decade and interest in religion appears greater than ever before.

The Evangelical Churches in Latin America are growing faster than the population even though the population growth on that continent is the highest in the world. In Africa south of the Sahara the growth of the churches is one of the surprises of this century. With the end of the Colonial Era it was confidentially predicted that the African Christians would turn away from the religion of the formal imperial powers. It was said that Islam would sweep Africa. Now we see how false were the prophets of doom. In 1904 the number of Christians in Africa south of the Sahara was 4 million. Now it is between 90 and 100 million and if the present rate of growth continues there will be 350 million Christians in Africa by the year 2000.

Reports about the decline in the circulation of the Bible and interest in its message are not based on facts. Earlier this year the New English Bible appeared. Initial orders from distributors were so large that the first edition of one million copies was short of meeting the need and a second printing was rushed through within weeks.

Just four years ago the Bible Society published the TODAY'S ENGLISH VERSION New Testament in a paperback edition entitled "Good News For Modern Man." This has proved to be the publishing sensation of the decade for it has outsold popular paperbacks such as VALLEY OF THE DOLLS and ROSEMARY'S BABY. Some 25 million copies have been sold in the world and this version is now on the way to being the best-seller of any paperback ever published in English.

Last year the Canadian Bible Society and other Bible Societies in the United Bible Societies organization had a world Scripture distribution of nearly 150 million. In Canada the Canadian Bible Society had its most successful year in history. It distributed over one million Scriptures in 75 languages in Canada and provided $800,000 for the TRANSLATION, PRODUCTION and DISTRIBUTION of the Scriptures throughout the world.

One might wonder why religion and the Bible have not withered away as some confidentially predicted. There seems to be a growing awareness that for meaningful and human living man has to reach beyond the fruits of science and human striving. Science itself is aware of the disastrous record of its own technological accomplishments whether it be in the area of mass destruction or pollution. It is the Church, the Bible and religion which can provide the critical human values which are a framework for the technological application of scientific truth. The Bible can provide a framework for knowledge and a plumbline for daily living at a time when the youth and others are crying out for new values and the "affirmation of life." Christian religion is being seen as the essential factor which will provide the authentic discernment of the line between the more human and the dehumanized life. It alone can give the world view which enables the benefits of science to be applied to human life for the true benefit of life in this world. The Bible, because of its message, is once again proving to be an anvil which has worn out many hammers.

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THE BACK TO GOD HOUR

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Dr Joel Nederhood, Radio Minister.

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Calgary—CHQR	8:00 p.m.	810
Drumheller—CJDV	11:30 a.m.	910
Edmonton—CHED	8:00 a.m.	630
Edmonton—CHQT	8:30 a.m.	1110
Edson—CJYR	10:00 a.m.	970
Lethbridge—CHEC	8.30 p.m.	1090
Med. Hat—CHAT	8:30 p.m.	1270
Peace River—CKYL	7:00 p.m.	610
BRITISH COLUMBIA		
Burns Lake—CFLD	1:00 p.m.	1400
Duncan—CKAY	7:30 p.m.	1500
Langley—CJJC	10:05 a.m.	850
Osoyoos—CKOO	9:30 p.m.	1240
Penticton—CKOK	9:30 p.m.	800
Smithers—CFBV	1:00 p.m.	1230
Terrace—CFTK (Tues.)	10:03 p.m.	590
Vancouver—CKVN	9:30 a.m.	1410
Vernon—CJIB	10:00 a.m.	940
MANITOBA		
Altona—CFAM	9:30 a.m.	950
Steinbach—CHSM	9:30 a.m.	1250
NEW BRUNSWICK		
Fred'ton—CFNB	10:30 a.m.	550
NOVA SCOTIA		
Halifax—CJCH	9:00 a.m.	920
Kentville—CKEN	7.05 p.m.	1350
Middleton—CKAD	7:05 p.m.	1490
Windsor—CFAB	7:05 p.m.	1450

ONTARIO		
Brantford—CKPC	10:15 p.m.	1380
Cornwall—CJSS	9:00 a.m.	1220
Ft. Frances—CFOB	10:30 a.m.	800
Hamilton—CKOC	7.00 a.m.	1150
Kingston—CKLC	10:05 a.m.	1380
Ottawa—CFRA	8:00 a.m.	580
Orillia—CFOR	9:00 p.m.	1570
Owen Snd.—CFOS	6:00 p.m.	560
Pembroke—CHOV (Wed.)	10:30 p.m.	1350
Peterbor.—CKPT	8:30 a.m.	1420
Sarnia—CHOK	8:30 a.m.	1070
St. Cathar.—CHSC	8:30 a.m.	1220
St. Thomas—CHLO	4:30 p.m.	1570
Stratford—CJCS	2:00 p.m.	1240
Toronto—CKEY	8:30 a.m.	590
Toronto—CHIN-FM	8:00 a.m.	100.7 Meg
PRINCE EDWARD ISLAND		
Charlottetown—CFCY	12:30 p.m.	630
QUEBEC		
Montreal (Verdun)—CKVL	8:30 a.m.	850
SASKATCHEWAN		
Prince Albert CKBI	8:00 p.m.	900
Regina—CJME	9:00 a.m.	1300

THE DEMOCRATIC WAY OF DEATH OR THE CHRISTIAN WAY OF LIFE*

by ROBERT N. THOMPSON, M.P.

❷

At a Conference on Economic Growth, sponsored by the Toronto Stock Exchange last May, one of the speakers, a representative from Great Britain, Mr. F. H. R. Catherwood, Director General of the United Kingdom National Economic Development Office, spoke his mind boldly and bluntly in this regard. He said: "I think that we have to go further back and look at basic philosophy. Why do some men spin their time out until retirement while others are compelled by the irresistible urge to make two blades of grass grow where one grew before? It's not just fame and fortune. There are other roads to fame and fortune, other easier ways to make a living. I think that the dynamic urge goes with the belief that man is creative, that he is not content to be a cog in a machine; at best he wants to make his own lasting contribution, at worst he rebels if he is made a cog. And it has been long held in western society that the creative urge is not a possession to be used or hoarded at will; it is a trust for which each of us will answer. Where the moral leaders of the past said 'get up and go' the moral leaders of the present say 'lie down and meditate.'. . . The immense power of the Christian faith will reassert itself as soon as ever the phoney theologians stop airing their own opinions and allow the faith to speak for itself. . . . It is not just a generation gap, it is a cultural divide which is as great as the divide between civilization and the dark ages. And for that great divide, I blame the cultural and spiritual leaders of western society, blind leaders of the blind, pulling a great society down in to the gutters of life."

THE WORD IS RELEVANT

Catherwood rejected the idea so prevalent today that the Word of God is of no consequence in public affairs — nor in business affairs. Those who believe differently, and some of them profess to be Christians, argue that the Christian faith is a private faith, irrelevant to the whole spectrum of social, political and economic events. They contend that the non-moral and non- spiritual aspects of man's life are unrelated to what the Scriptures reveal concerning the meaning and purpose of life. They ignore or fail to understand the Word which says that "All things" were created by Christ, exist through and for Him, and that therefore we are to offer ourselves "as a living sacrifice to God, dedicated to His service and pleasing to Him." They forget that "there is nothing that can be hidden from God."

IN OR OUT — THE IS NO HALF-WAY ROAD

Gerald Vandezande, in the 1970 summer issue of "The Guide," of which he is Editor, summed up the believing Christian position when he stated: "They don't realize 'it is to Him that we must all give account for ourselves.' However, this infallibly inspired message leaves neither disbelievers nor part-believers a 'place' to escape. Obviously there is nothing dualistic about Christ's redeeming resurrection-rule. The Bible does not allow for the popular notion that only ministers and missionaries are in 'full-time' Kingdom service. But neither does the Word condone the fantasy of 'part-time' service! The Gospel rejects the pious propaganda that plumbers and politicians, who are made in God's image to serve Him where the action is, have 'secular' jobs for the sake of maintaining the 'sacred' establishment. The love-command comes to all and applies equally to all. Unlike Karl Marx, the Lord knows of no classes or grades in His Kingdom. The 'in-crowd' includes all who know the Truth and live truthfully. They are with it! The Christian life is universal in scope and integral in character. Nothing we do in the Lord's service is ever without value. We must not allow ourselves to be shaken from the hope we gain when we hear the Good News: all Christ-believers are Kingdom servants. Everywhere! Always!"

Historically speaking, it was not the secular politician or business man or academic who made democracy great. The freedom of democracy and the libertarian movements of the past 100 to 150 years came for other reasons, reasons which we as Christians should know. The two men most influential in the development of our heritage of freedom in the common law, in the parliamentary system, in the full development of the Industrial Revolution were brothers. They were evangelists — not even respected members of the clergy, because the mainstream churches of the day closed their doors to them, and finally they found themselves preaching in the fields. I refer to John and Charles Wesley. There were others in their train — Whitfield, Livingston, Carey, Finney, and many others. These men, preaching and living the Word of God in all the power of the Holy Spirit, awakened the social consciences of the leaders of Britain and the United States. It was through the power of those men that Charles Wilberforce gave his life fighting for the abolition of slavery — that led William Pitt the Younger once to say "Man must choose to be governed by men who are governed by God or condemn himself to be ruled by tyrants" — that led men like Gladstone to dedicate and give their lives to the betterment of the social order and a just society. There are many others such as Lincoln, before him and after him. Characteristic of most of the great leaders of the 19th century and the early part of the 20th century was the common and mutual faith that God was Sovereign, and that they were stewards of a Divine trust, which moved them to preserve and protect the basic rights of the human being. This gave life to democracy, and meaning to freedom and responsibility.

The Psalmist makes this clear in Psalm 33:12 — "Blessed is the nation whose God is the Lord and the people whom He hath chosen for His own inheritance." God, in speaking to us in these words, says that He will bless a nation which honours God, but that He does it through His own people whom He has called as His own. He cannot do it through those who deny Him or reject Him. He can only work through those who know and own Him. This is our challenge as Christians in our generation. It is imperative that we individually establish a personal relationship to God. In this regard, no verse in Scripture is more specific to man than John 3:16: "For God so loved the world that He gave His only begotten Son (Jesus), that whosoever believeth in Him shall not perish but have everlasting life." Of what use is all the wealth and power in the world if we lose our souls? God provided in the fullness of time the means by which our souls can be saved — through Jesus Christ. It depends only on our willingness to believe in Him.

THE CHRISTIAN'S THREE-FOLD POSITION

Having established our personal relationship with God, we must understand our personal position and responsibility. The Bible is very clear in this regard — we are servants called to obedience. As it relates to our fellow man, this position makes us a neighbour — it defines our social responsibility. As it relates to the world, it makes us stewards responsible to faithfully exercise dominion in the name of God.

These are the three central life positions of the Christian: to God, a servant; to man, a neighbour; to the world, a steward. Man in such office stands "before the Face of God," even as King Arthur's men waited before him, to be sent or directed at his command. Here all men are equal, for all get their place from God, and all are responsible to Him. It is in this position that obedience becomes relevant.

God wants us to look at man in the same way that He does. We should, therefore, do those things in the body that show we are like Him. In spite of our failings and shortcomings in our unique position, we become the representatives or ambassadors of God. The question might be asked "Where does man get his authority?" That is a good question. Paul stated (Romans 13:1) that "There is no authority but of God." From that it is clear that man has authority, but he is not the source of authority. God is Sovereign, Who in Christ gives it to those who rule the world.

THE CROSS IS WHERE THE HORIZONTAL AND VERTICAL MEET

Tragically, the prevailing view today is that authority among men is purely a horizontal arrangement. Such humanistic authority is derived from people in their offices and is accountable only to them. The fatal fallacy in this view is that it leaves God out. This is where democracy is today, as modern man casts off the shackles of God. This is not a new attitude. Centuries ago the Psalm writer explained how nations sought to cast away the yoke of God. They rejected His Law. God's response was simply that "He who sits in the Heaven will hold them in derision." With Him the nations must make reconciliation or be destroyed (Psalm 2).

We as Christians cannot accept any suggestions that God has withdrawn Himself from world affairs, nor that He permits man to go his own way as if God does not exist. On the contrary, although God does rule through men, God does the ruling. He retains full and final control.

GOD'S ADMINISTRATOR — MAN'S SERVANT

The function of a Christian in the first instance is as an administrator. God carries into effect His Plan and Will through me and through all who accept His Lordship.

In the second place, the Christian function is one of service. It is a service that looks in two directions — to God on one hand, and to humanity on the other. As such, I carry out God's Will in obedience to His Law. Here service becomes synonymous with obedience, whether from the position of servant, neighbour or steward. This determining direction in life of a man who walks uprightly (Psalm 1) is in direct opposition to the life of a man without God.

There is a delicate balance which must be maintained between the Christian's twofold work of administrator and of servant. Paul sensed this when he summarized his own ministry by saying: "We preach not ourselves, but Christ Jesus the Lord, and ourselves Your servants for Christ's sake" (Cor. 4:5). Paul preached Christ exclusively. In his message, Christ was pre-eminent. And then, not in contradiction but rather in the completion of his office, ourselves, Your servants for the sake of Christ. This should mean to you and to me as Christians a renewal of attitude and a self denial which must find freedom in everything that we do. This is true stewardship, the only practical basis of freedom and liberty.

History in itself is not self-interpreting. We must see behind history. To the Christian, this drives us back to the Word of God. The Christian view of life is that all life is a direct response to the Word and the Will of God. The root of the answers to our social problems lies in the Word of God, whether it is order, justice or liberty. It applies to the state, to the community and to parents in the home. That is why the Christian's position cuts across the path of totalitarianism, whatever its kind. The Christian gospel, the Christian faith, the Christian idea of the co-ordination of life in all its complexities thus promises freedom from all total authorities in life. He who is under the Law of Christ cannot acknowledge any other complete power, and thus enjoys freedom and liberty. This is the true source of freedom — any liberty or justice which we have had or now enjoy has this root.

God has set the course of history (Ephesians 1:10); therefore Christians cannot rightfully harp back to the past. The law of historical unfolding has its purpose in bringing all things under the love and law of Christ. That is why we rejoice at each new discovery, at each new achievement, at each new step in the development of our society, in which the possibilities of life become greater and richer. To this unfolding process, the Christian may give himself freely. We must not only give ourselves to this, for it is part and parcel of our total life assignment, but we must always remember that Christ will yet rule the world — He will put all His enemies under His feet.

The Christian concept of life is as relevant today as ever — perhaps even more than in the past. It is the only safeguard to totalitarianism; it offers the only antidote to the listlessness of life which sees no higher than the world or the "now" situation.

The Christian view is the true alternative to the impersonalism of today's mass society. In this view every man occupies a significant place in the plan of God. The significance of each person is so intense that no one can say of any other, regardless of his status, "We don't need you." There is room, but more than that, there is need for all. The Christian's position, because it is founded on Christ, offers to man the only hope there is in the world without Christ, and therefore without hope. His role as God's administrator and man's servant is the only way in which the dignity and the worth of the individual can be preserved.

In Christ we have our hope. Hope looks to the future. Christ, the suffering SERVANT of the past, is the present SERVANT in glory. HE gives us hope, through the promise of the Gospel who lives and serves in GOD'S world. Why? Because the SERVANT is the coming JUDGE, as HE finishes the work HE now performs. HE, at the end, will give the final account of the FATHER (1 Cor. 15:28). Then we shall fully know the truth and the truth will have made us free!

* Address to the Christian Business Men's Committee Upper Midwest Regional Convention, at Winnipeg, Man., October 2, 1970.

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John T. Scopes 1900-1970
("The Monkey Trial")

by Rev. Johan D. Tangelder

John T. Scopes has died of cancer. Who was John T. Scopes? He was a rather small and bespectacled person, and at one time he taught biology and was physical instructor at Dayton, Tennessee. He became famous as the defendant at the "Monkey Trial" held in Dayton in the 1925. Scopes stood trial as he had violated the anti-evolution law. He was found guilty and lost his school job and moved to Louisiana to work as a geologist for a petroleum company, from which he retired several years ago. Until last July, he had remained active, touring the U.S. to deliver lectures on the trail, one of the strangest trials in American history. He published a book about his experiences and several films have been made of the trial.

I. "Better wipe out all the schools than undermine belief in the Bible by permitting the teaching of evolution." (1)

The 1920's were the years of the great and intense battles of fundamentalism versus liberalism. (In this article, I identify fundamentalism with the conservative wing of the church.) The fight for the faith "delivered once and for all to the saints" was carried on not only within the confines of churches, colleges and universities, but it was carried over into the political arena as well. The target of its attacks was the teaching of evolution in the public schools. (2) The fundamentalists believed that it was not proper to teach evolution to people who were not able to make up their own minds as yet. (3) They believed that the Scriptures ought to be the foundation of education also in the field of science. As a consequence, fundamentalists in a number of States attempted to pass laws prohibiting the teaching of the theory of evolution.

A total of 37 anti-evolution bills were introduced into 20 legislatures. But only four were passed. In Tennessee, Senator J. W. Butler was instrumental in introducing the bill prohibiting the teaching of evolution in the schools. This bill was passed in the House by a majority of 71 to 5, the Senate rejected it at first but at reconsideration accepted it with a vote of 24 to 6. In March, 1925, Governor A. Peay signed the State's first anti-evolution law. This law, which was overturned only two years ago, forbade to teach "Any theory that denies the story of the divine creation of man as taught by the Bible and teaches instead that man descended from a lower form of animal." (4) John T. Scopes' breaking of this law resulted in a court case.

II. "Defenders of evolution, however, share with its opponents responsibility for passage of these restrictive laws. They, too, substituted epithets for arguments . . . Analysis of their attitude shows that many of the defenders of "freedom' were actually striving for freedom of science only, while denying freedom to fundamentalism. Intolerance was by no means all on the side of the anti-evolutionists. President Faunce of Brown wrote: "The conflict of science and theology is really a conflict between the open mind and the closed mind in both theology and science . . . dogmatics are to be found both in the pulpit and in the laboratory." (5)

John T. Scopes taught in Dayton, a rather small town of about 2,000 residents with nine churches. Scopes disapproved of Butler's law, but did not test the law until Mr. George Rappelyea, the thirty-one year old manager of the Cumberland Coal and Iron Company got involved.

Mr. Rappelyea, who despised fundamentalism, had seen an announcement that the American Civil Liberties Union of New York City, had declared itself willing to back any school teacher who would test the anti-evolution law. Mr. Rappelyea pointed out to his friend Scopes that he was violating the law by using Hunter's Civic Biology, which had been the standard textbook in Tennessee for already five years by then. (6) Rappelyea and Scopes hit upon a plan of action which would get the ball rolling and expose the anti-evolution law in court. Scopes would lecture on some aspect of evolution and Rappelyea would file a complaint with the officials. Scopes taught from the Civic Biology book, Rappelyea complained and Scopes was brought to the justices of the peace, who placed him in the hands of a grand jury. And in this way "the two young men had set the stage for the most bizarre trial of the decade." (7)

III. "So intense is Southern hostility against Northern conceptions of science and faith that one can readily conceive of a time when the whole country will be divided by a deep and abiding schism, with New York as the capital for the Modernists and Florida as the headquarters of the Fundamentalists." (8)

July 10, 1925, was the day set for the opening of the trial, which would go into history as the "Monkey Trial." As the day of the trial drew near, in Dayton, "a carnival atmosphere" pervaded the community. (9) Norman Furniss describes the scene as follows: "A spirit of intense excitement pervaded Dayton on the eve of the trial. Emotions became so strained that, when George Rappelyea arose in a civic boosters' meeting to deliver an impromptu address in behalf of evolution, the town barber fell upon him, crying, 'you can't call my family monkeys', and sank his teeth into the mining engineer. On all roads into Dayton posters appealed to the skeptical: 'Where Will You Spend Eternity?' and 'You Need God In Your Business'; others invited: 'Sweethearts, Come to Jesus.' Hot dog, lemonade, and sandwich stands sprang up along the sidewalks. Little cotton apes appeared in windows, and stores offered pins reading 'Your Old Man's a Monkey.' Along with the swarm of reporters that descended upon the town came publicity seekers and religious zealots of very description. Circus performers, hoping to be called to testify at the trial, brought two chimpanzees. Lewis Levi Johnson Marshall, 'Absolute Ruler of the Entire World, without Military, Naval, or other Physical Force'; Elmer Chubb, who could withstand the bite of any venomous serpent; Wilber Gleen Voliva, exponent of the flat-earth school of geography, and many others came to Dayton to peddle their especial anodynes." (10)

The judge at the trial was John T. Raulston, a very godly man, who opened his courts sessions with prayer. Actually, the main characters at the trial were Clarence Darrow, the lawyer representing Mr. Scopes and the honourable William Jennings Bryan, assistant-prosecutor for the State of Tennessee. Scopes would have never received "fame" without the presence of these two well known Americans. And the trial would not have gone down in history "as the most bizarre" if Clarence Darrow had not made such an arrogant attack upon the Bible and the little opportunity Bryan was afforded to make his defence. (11) Actually, Christian orthodoxy was placed on trial. And this phenomenon was most unfortunate and a theological impossibility, to say the least. How can matters of faith be decided in court?

A. Clarence Stewart Darrow 1857-1938.

"This was the first case in his career in which he was profoundly convinced that there were not two sides, but only one; that the Fundamentalists were an insidious potential for destruction; that there was no tolerant word that could be said for their intolerance . . ." (12)

Mr. Darrow achieved great reputation as a criminal lawyer. He was an agnostic, with a sensitive social concern. (13) This was the only similarity he had with his opponent William Jennings Bryan. Darrow had been in conflict with Bryan already prior to 1925. In the early summer of 1923 they had fought some skirmishes about evolution. Bryan had launched an attack against the theory of evolution which was published by the Chicago Tribune. Darrow had replied in a letter to the Tribune which was published in the number-two column of the front page. (13) Bryan did not take up the challenge, and I believe rightly so. He replied "I decline to turn aside to enter into controversy with those who reject the Bible as Mr. Darrow does." (14) When Scopes was charged, Darrow offered his services without charging a fee. The reason offered: "For the first, the last, the only time in my life, I volunteered my services in a case. I did this because I really wanted to take part in it." (15) Darrow's only purpose for entering the trial was revenge. At the trial he flew the fifty questions in Bryans face: the questions, which Bryan declined to answer in the Tribune. (16) Darrow went to the

(Continued on page 12)

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Ezechiel mocht komen kijken

Het is stellig een imposant verhaal, dat de profeet Ezechiël ons vertelt in het 47ste hoofdstuk van zijn boek. Ezechiël ziet hoe van onder te drempel van het tempelhuis water tevoorschijn komt, dat naar het Oosten wegstroomt. Eerst kan hij er tot zijn enkels in staan. Een derde van een mijl verder raakte het water tot aan de knieën. Weer een derde van een mijl verder kwam het tot zijn heupen en bij de laatste meting, weer een derde van een mijl verder, kon hij er niet meer doorlopen. Toen kon hij er alleen maar in zwemmen.

Toen moest Ezechiël teruglopen en tot zijn verwondering zag hij dat het water het land zo vruchtbaar had gemaakt, dat er allerlei bomen waren gaan groeien. De hele streek was omgetoverd in een weelderig landschap tot aan de Dode Zee. En zelfs de Dode Zee was er door veranderd. Het water was niet zout meer, maar er waren allerlei vissen in en vissers waren bezig om de vangst binnen te halen. Kortom wat eens een dorre streek was, was nu een uiterst vruchtbaar gebied geworden.

Dat is nu een tekening van de kerk.

Wij horen tegenwoordig erg veel over de kerk, meer klachten dan roem. Er gaat zoveel fout en de kerk is zo kleurloos, zo zwijgzaam, zo onverschillig. Dat is wat de mensen er van zeggen. Maar God heeft blijkbaar een geheel andere kijk op de kerk. Hij ziet die kerk als een vrolijk bruisende beek, die het landschap tot een vruchtbare heerlijkheid maakt. Zelfs de Dode Zee, de zee waarin niets leven kan omdat het water daarin stilstaat, is een woonplaats van grote hoeveelheden vis geworden.

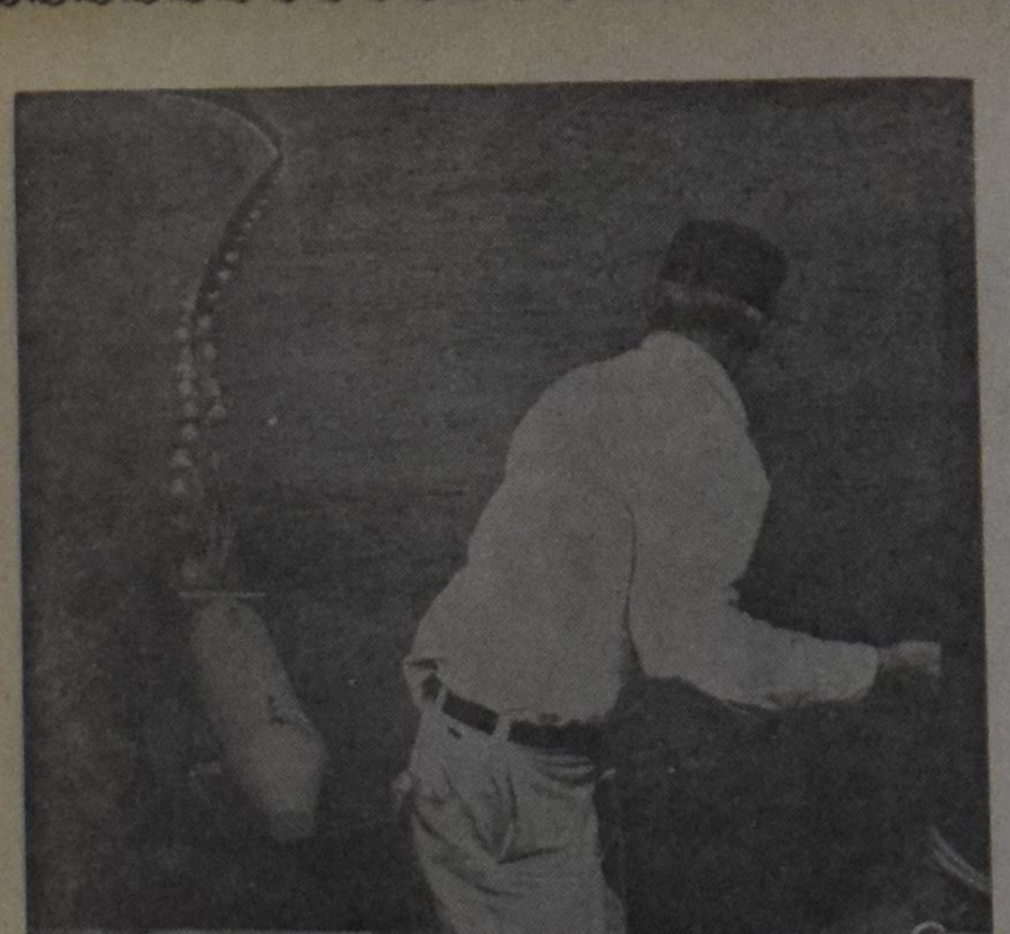
Voordat wij verder gaan met onze treurzangen en klagerijen is het misschien wel goed, dat wij ernstige aandacht schenken aan wat God over die kerk zegt. Als wij horen en lezen, wat mensen er van zeggen, dan ontkomen wij maar moeilijk aan de gedachte, dat er alleen iets van terecht komen kan, als wij de hand aan de ploeg slaan. Wij zullen de kerk zuiveren, wij zullen haar tot nieuw leven brengen, wij zullen onze christelijke invloed laten gelden. Maar God zegt dat het leven-wekkende water onder het tempelhuis vandaan komt en dat Ezechiël alleen maar mag komen kijken. En hij mag komen kijken nadat hij in het voorafgaande hoofdstuk allerlei voorschriften voor offeranden heeft moeten geven, allerlei voorschriften dus die er op gericht waren om de mensen hun religie te doen beleven. Of anders gezegd: allerlei regels, die tot zelfwerkzaamheid aanzetten.

Het is alsof Ezechiël eerst moest horen, wat er van een gelovige verwacht wordt, om dat te zien, dat het niet van die gelovige afhangt, maar van water dat God van onder het tempelhuis tot een beek doet wegstromen.

Hiermee is niet gezegd, dat wij alle christelijke actie maar moeten vergeten, maar hier is wel mee gezegd, dat het van onze christelijke actie niet afhangt. Dat brengt echt geen leven, hoe goed ook bedoeld. Die christelijke actie kan alleen maar een uiting van dankbaarheid zijn. Het leven, het levenwekkende water komt van God alleen.

Wij becritiseren de kerk vaak als een menselijke instelling. En dan is het begrijpelijk dat wij kritiek hebben. Dan deugt er inderdaad niet veel van. Maar de kerk is daarom zo uniek, omdat zij iets speciaals van God is. Om die kerk zegent hij de wereld en in die kerk redt Hij die wereld. Ezechiël heeft het met zijn eigen ogen gezien. Het gehele landschap (de wereld) begon te bloeien omdat het water van de tempel (de kerk) er doorheen stroomt.

Die kerk heb ik lief en die kerk spoort me aan tot actie. D.F.



MONSTROUS TASK—Resembling a sea monster, a serpentine pollution-control boom is an increasingly familiar sight on U.S. waterways. Tended by a technician of the coastal services division of Ocean World Corp., this one riding above and below the surface is acting as a fence to prevent oil from spreading in a spill in the Atlantic Ocean off Falmouth, Mass.

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HET VERWORDINGSPROCES IN DE GEREFORMEERDE KERKEN,

door dr. Ph. J. Huyser.

Dit boekje van 119 bladzijden is een vervolg op een ander boekje van dezelfde schrijver. Dit vervolg heeft als ondertitel: "De invloed van de tijdgeest". Ik hoorde iemand zeggen dat een recensent van het eerste boekje zich had afgevraagd, hoe ter wereld de schrijver een uitgever voor zijn boekje had kunnen vinden. Maar "Buyten en Schipperheyn" hebben het weer gedaan. U begrijpt al, dat ik verre van enthousiast ben over deze uitgave. De kop boven deze rubriek "Wij lazen voor U" zou ik dan ook maar liefst zo interpreteren dat ik nu voor U gelezen heb en nou moest U het maar niet meer doen. Maar ja, misschien doet U het toch wel, want het boekje zal toch wel verkocht worden.

Wat wil Dr. Huyser met dit boekje bereiken? Hij wil het verwordingsproces in zijn kerken beschouwen vanuit het gezichtspunt van de invloed van de tijdgeest. Dat mag natuurlijk best. En hij mag ook best critiek oefenen. Maar hij mag dat, geloof ik stellig, niet doen op de manier waarop dat hier gebeurt in dit boekje. Onlangs schreef C.W.B. een "guest editorial" in Calvinist-Contact. Dat ging over de critiek van sommige briefschrijvers. C.W.B. schrijft dan (ik vertaal vrij): "brieven moeten geschreven worden in een geest van liefde. Als je 't met elkaar oneens bent, mag dat niet ontaarden in een elkaar over en weer uitschelden ("name-calling") en dergelijke onchristelijke tactiek." Roerend mee eens. En daarom ben ik het zo roerend oneens met Huyser's geschrijf. Hij zegt natuurlijk zo hier en daar wel eens ware dingen. Maar wie kan daar nog naar luisteren als er als maar tussen door gescholden wordt. Huyser richt zich vooral tegen wat hij noemt "de neokuyperiaanse aanvoerders", die beschuldigd worden van partijpolitiek, vriendjespolitiek, beginselvervalsing en die gevolgd worden een menigte van geestdriftige collaborateurs. Achter die aanvoerders ziet Huyser het spook van de existentie filosofie. "Deze mensen bewegen zich principieel in het voetspoor van Bultmann." Goed, Huyser mag het oneens zijn met Kuitert, maar mag hij zomaar vergeten wat mannen als Berkouwer en Kuitert juist over Bultmann geschreven hebben in boeken als "De Heilige Schrift", en "De Realiteit van het Geloof"? Wat moeten we nu toch met zulke absurde uitlatingen als: "En wat de machtshonger en machtswellust aangaat hebben de neokuyperianen slechts te kijken gehad naar het voorbeeld van hun grote voorganger: Abraham Kuyper, een volslagen imperialist; de zucht tot heersen zat hem in het bloed". Wat moet je er nu toch mee als de schrijver in één adem praat over de fanatiekelingen van Hitler's partij, wier mentaliteit ongeneeslijk en onuitroeibaar was en over de fanatieke volgelingen van het neokuyperianisme voor wie ook geen kruid gewassen is. Wil Huyser echt dat deze mensen blijven luisteren naar zijn critiek?

Van bezwaarschriften, klacht of voorstel of verzoek aan de Synode gericht, moet je volgens deze schrijver maar afzien. Dat is "boter aan de galg gesmeerd, het is jammer van de gebruikte postzegels". Schrijvend over "geruisloze omwenteling" wordt prof. Nauta genoemd als een van de prominenten, die de zwaarste verantwoordelijkheid dragen voor het huidige verwordingsproces, "een volijverige en doorgewinterde dienaar en profeet van de tijdgeest". Schrijvend over "activisme" krijgt nota bene het Wereld Diaconaat een veeg uit de pan, omdat "in de Heilige Schrift het wereld diaconaat onbekend is" (!) Schrijvend over "dirigisme" moet de Synode het ontgelden: de synode is "een abnormaliteit, zij behoorde en behoort er niet te zijn, zij matigt zich haar dirigistische positie aan en is een indringster, zij pleegt in de kerken huisvredebreuk". Schrijvend over "evenwichtigheid" horen we over Ds. Overduin als een van die evenwichtskunstenaars, die je in de gaten moet houden.

Zo kunnen we wel doorgaan. Bladzij na bladzij wordt volgeschreven met dit soort critiek.

Wat Huyser dan wil? Dat blijkt in het laatste hoofdstuk. Daar critiseert hij de lui van "Waarheid en Eenheid". Die zoeken het nog veel te veel in de kerkelijke weg. Die blijven maar vragen: "wat moeten we doen". Huyser heeft een antwoord voor hen. Ze zullen ten eerste alle illusies moeten laten varen, dat er met het bewandelen van de kerkelijke weg iets goeds voor onszelf of voor onze kerken kan worden teweeg gebracht. En ten tweede worden ze aangeraden om zich radicaal en vrijmoedig en in het openbaar vrij te maken van alle synodale uitspraken, besluiten en handelingen, die op enigerlei wijze de verwording van onze kerken hebben bevorderd.

Wil Huyser dan een nieuwe Afscheiding? Nee! Hier is zijn antwoord: ga maar niet naar de Christelijke Geref. Kerk, want daar kun je ook nog wel eens teleurgesteld worden. Laat het zo spoedig mogelijk komen tot een Gereformeerde Bond in de Gereformeerde kerken naar het voorbeeld van de Gereformeerde Bond in de Hervormde Kerk en laten die twee dan nauw contact met elkaar zoeken. Bevalt je plaatselijke predikant je niet, dan kunt U beter met een paar anderen een gezelschap vormen, waar men des Zondags goede Geref. preken leest.

Huyser zal wel zeggen van een boekbespreking als deze: zie je wel, ze gaan weer niet in op mijn argumenten! Welnu, ik vind het moeilijk te argumenteren met scheldende mensen. Die moeten eerst maar eens wat afkoelen, dan kun je later nog wel eens redelijk met elkaar praten. Ik vind het ook moeilijk om tenslotte nog ernstig te luisteren naar een oproep tot gebed en volharding in het geloof, waarmee Huyser dit boekje besluit. Ik kan dat maar slecht verstaan van een man, die, wat het gaan van de kerkelijke weg betreft, schrijft: "we zijn persoonlijk in dit opzicht althans volslagen pessimist en niemand praat ons dat pessimisme uit het hoofd". Dr. Huyser moge in dit boekje dan hier en daar wijzen op een aantal dingen die echt wel treurig zijn, dat neemt niet weg, dat hijzelf door zijn manier van critiek veroorzaakt, dat niemand naar hem luistert behalve dan zij die er plezier in hebben met modder naar hun moeder te gooien. Zo zie ik de kerk toch nog graag, als een moeder. Daarom vind ik dit een treurig boekje. Wij lazen het voor U. U moet het zelf weten, maar U kunt het echt beter ongelezen laten. De strijd in het kerkelijk leven zal op een ander niveau moeten worden gestreden.

Rev. L. Slofstra.

Een overzichtelijke kaart van het Koninkrijk Jordanië, dat tegenwoordig dikwijls in het nieuws is.

Geef Uw

ADRESVERANDERING

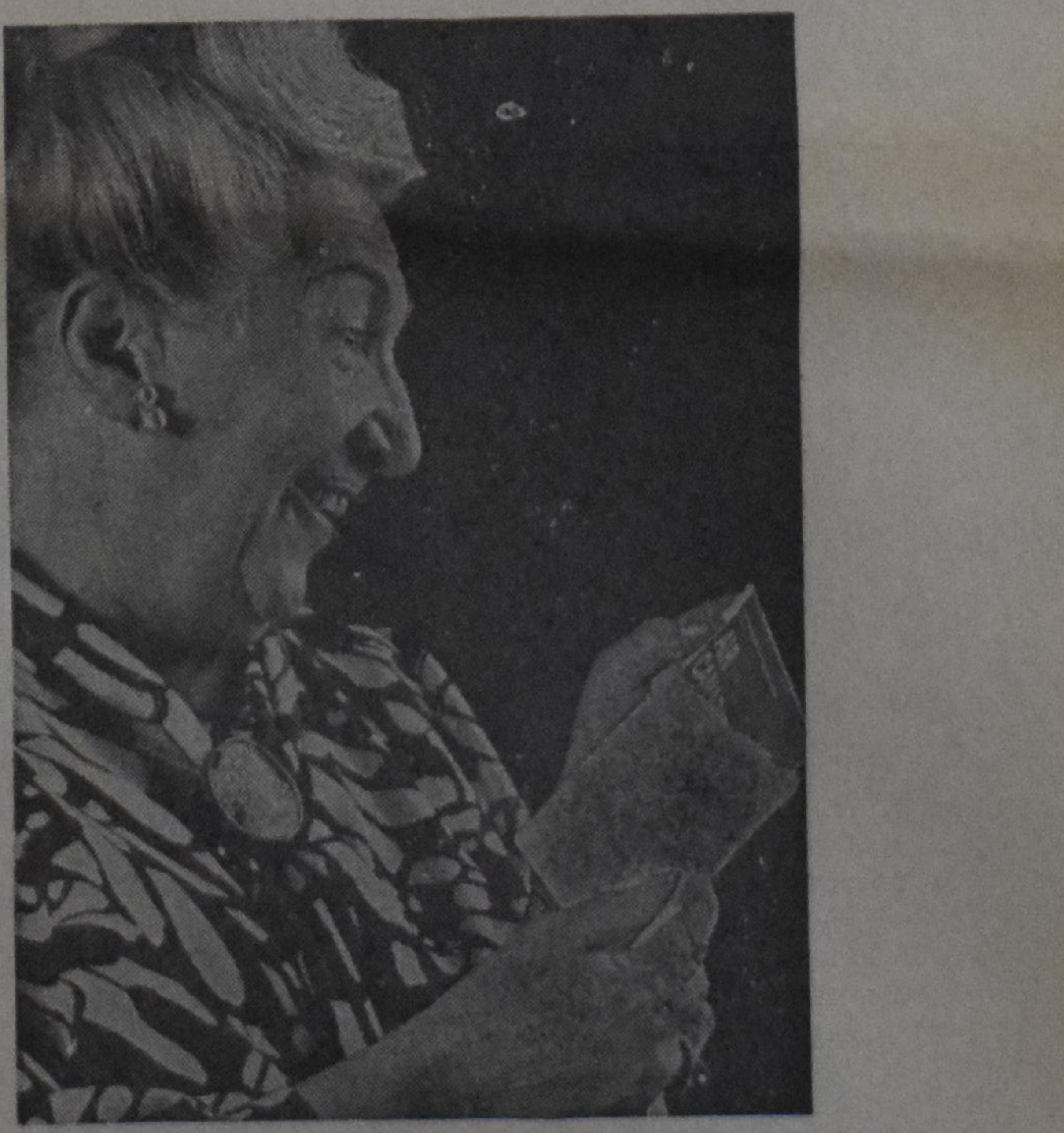
steeds tijdig op aan de Administratie van

CALVINIST-CONTACT

Vergeet vooral niet uw oud adres te vermelden!

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.



Schenk haar een vacantie in Canada $320

Afgezien van zelf naar huis te gaan, is het beste wat U kunt doen iemand waar U veel van houdt over te laten komen. U kunt het doen met een vooruitbetaald reisbiljet. U koopt het hier in Canada en wij brengen haar over en dragen zorg voor haar gedurende de gehele reis. NU is een goede tijd om het te doen. Onze wintertarieven zijn altijd voordelig geweest, doch van 1 november tot 31 maart zijn ze laag als nooit tevoren — $320 retour Amsterdam—Toronto—Amsterdam voor 29 tot 45 dagen. Indien U het wenst, kunt U gebruik maken van ons "Vlieg Nu — Betaal Later" plan. Het is zo eenvoudig als wat — laat Uw reisbureau in Canada de bijzonderheden met U regelen. Doch doe het spoedig, herinner dat de tarieven nu het laagste zijn.

AIR CANADA

DE DUNNE KANT VAN DE WIG

De parlementaire commissie voor arbeidsaangelegenheden (Standing Committee for Labour) hield op 28 oktober een drukbezochte openbare zitting om aan het publiek de gelegenheid te geven zich uit te spreken over het nieuwe arbeids wetsontwerp (Bill 167).

De vergadering werd bijgewoond door Labour Minister Dalton A. Bales, Deputy Labour Minister Thomas Eberlee, Labour Board Chairman George Reed, alsmede een groot aantal parlementsleden en regeringspersonen. Niet minder dan 150 leden en afgevaardigden van vakbonden en werkgeversverenigingen waren aanwezig om te luisteren naar Henry Kobryn, secretaris van de Provincial Building Trades Council, en naar Gerald Vandezande die sprak namens de CJL-CLAC delegatie.

Mr. Kobryn sprak een vernietigend oordeel uit over het nieuwe wetsontwerp. Hij noemde Bill 167 een gevaar voor de unions en een bedreiging van de arbeidersklasse. De clausule die aan gewetensbezwaarden de gelegenheid geeft om aan liefdadigheid te betalen inplaats van aan de union, zag Mr. Kobryn als de dunne kant van de wig die de arbeiderssolidariteit dreigt open te splijten. "Religie behoort thuis in de kerk, niet op het werk," aldus Mr. Kobryn.

Onmiddellijk daarna kreeg Mr. Vandezande het woord. Zijn anderhalf uur lang betoog werd met de grootste aandacht gevolgd. Verklaarde Vandezande:

"Christen arbeiders te gelasten om financiële of andere schatting te betalen aan een niet-christelijke union als absolute voorwaarde om hun werk in Ontario te verrichten, staat gelijk met een bevel aan de negers om lid te zijn van of geldelijke steun te geven aan George Wallace's American Independent Party als onvoorwaardelijke conditie om in Alabama te kunnen wonen."

Verschillende commissieleden stelden Mr. Vandezande een aantal scherpzinnige vragen die wezen op een groeiend begrip voor de zaak van vrijheid en recht in industriële verhoudingen.

De complete 27 pagina's tellende CJL-CLAC missive is verkrijgbaar bij het kantoor van de CJL Foundation. Het is een belangrijk document, waarin uitvoerig gewezen wordt op de heilloze structuur der huidige industriële verhoudingen. Het bevat tevens een groot aantal positive voorstellen om te komen tot een rechtvaardige en duurzame oplossing van het arbeidsprobleem.

Opnieuw doen wij een beroep op de Ontario lezers van Calvinist-Contact, om, door middel van een kort briefje, hun mening te uiten tegenover the Hon. John P. Robarts, Prime Minister; the Hon. Dalton A. Bales, Minister of Labour; Robert F. Nixon, Liberal Party Leader; Stephen Lewis, N.D.P. Leader; alsmede aan hun M.P.P. Het adres voor al deze personen is: Parliament Buildings, Queen's Park, Toronto.

Tegelijkertijd doen wij een hernieuwd beroep op u om het werk te steunen van de Committee for Justice and Liberty (CJL Foundation). Mr. Kobryn heeft terecht gezien dat de CJL Foundation en de CLAC de wig vormen die de totalitaire machtspositie van de niet-christelijke unions dreigt open te splijten. Om de dunne kant van die wig scherp te houden hebben wij uw gebed en steun nodig. Laat ons niet in de steek.

Edward Vanderkloet,
CJL Foundation,
P.O. Box 151,
Rexdale.

Scheurkalenders!

Devotional readings!

"Maranatha" (boek of schild)

"Daily Manna"

"Philippus"

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BESTEL NU!!!

Voorraad beperkt, dus moeten wij helpen wie het eerst komt!

SPEELMAN'S BOOKHOUSE

10 GOLFDOWN DRIVE — REXDALE, ONT.

WIJ LAZEN VOOR U

DAG IN, DAG UIT!
met kopstukken van de kerk van vroeger en nu.

door Sipke Vanderland.

Uitgave: Kok, Kampen, Holland.

De verdere ondertitel van dit boek luidt: bijbels leesboek voor elke dag. Maar er is geen enkel bezwaar meer stukjes tegelijk te lezen. Het een is al rijker dan het ander. Dit is een machtig boek, vol van Gods Woord aan een stuiptrekkende wereld, en vol van getuigenissen omtrent God, door Zijn Geest tevoorschijn geroepen in alle eeuwen.

Als u het boek open in de hand houdt, leest u op de linker bladzijde Schriftgedeelten die de schrijver met zorg heeft uitgekozen om ze te doen passen bij het citaat dat op de rechter bladzijde geplaatst is. Zo bevat dit boek niet minder dan 70 citaten, van Stanley Jones, A. W. Tozer, Jan Brugman, Mahalia Jackson, Abraham Lincoln, Peter Marshall, Martin Luther King, Augustinus, Calvijn, Billy Graham, en zestig anderen. Stemmen uit het verleden en uit onze eigen tijd komen u tegen en juist om deze bijzondere plaatsing en rangschikking hebben ze een formidabele nadrukkelijkheid gekregen. Geef dit boek in handen van zoekers en tobbers. Lees eruit voor als ge wijksamenkomst hebt of bidstond houdt. Lees het voor uzelf en ik weet zeker dat het u grijpen zal, misschien uw inzicht corrigeren, beter nog, u inspireren en aan het werk zetten: aan het werk voor de Heer die u roept.

Laat me één voorbeeld geven; het is van C. S. Lewis (1898-1963). Een voetnoot zegt dat hij bekend werd door zijn boekje "Brieven uit de hel", en dat deze bekeerde atheist in al zijn boeken een verdediger van het christelijk geloof is geworden.

Het bijbelgedeelte aan de linker kant geeft de gelijkenis van de rijke man en de arme Lazarus. Aan de rechter kant staat onder het opschrift (bijna regelmatig is zo'n titel door Vanderland boven het citaat gezet, vaak erg mooi gevonden!) WAT WILT U? de volgende boodschap:

"Er is geen leerstuk in het christelijk geloof dat ik liever zou schrappen dan dat over de hel. Maar het heeft de volledige steun van de Bijbel en met name van Jezus' eigen woorden, en bovendien van de rede. Als je samen een spel doet, moet de mogelijkheid bestaan dat je verliest. Als het geluk van een mens ligt in de zelfovergave, kan niemand die zelfovergave tot stand brengen dan hijzelf (hoewel velen hem daarbij kunnen helpen), maar hij kan ook weigeren. Ik zou er alles voor over hebben om naar waarheid te zeggen: Alle mensen worden zalig. Maar mijn verstand zegt: Zónder of mét hun wil? Als ik zeg "Zónder hun wil" ontdek ik direct een tegenstrijdigheid: hoe kan de hoogste wilsdaad van de zelfovergave onvrijwillig gebeuren? En als ik zeg: "Met hun wil" antwoordt mijn verstand: maar als ze zich nu niet willen overgeven?

De woorden van Jezus over de hel zijn gericht tot het geweten en de wil, niet tot onze weetgierigheid. Als ze ons in actie hebben gebracht door ons te overtuigen van een vreselijke mogelijkheid, dan hebben ze waarschijnlijk alles gedaan waar ze voor bestemd waren. En als de hele wereld bestond uit overtuigde christenen, hoefden we verder geen woord over dit onderwerp te zeggen.

Het antwoord aan degenen die bezwaar hebben tegen de leer over de hel, is een vraag: "Wat wilt u dat God u doen zal?" Hun zonden uit het verleden uitwissen en hun tot elke prijs gelegenheid geven voor een nieuw begin? Maar dat hééft Hij op Golgotha al gedaan. Hun zonden vergeven? Zij willen niet weten van vergeving. Hen aan hun lot overlaten? Helaas, ik vrees dat Hij dat zal doen.

Wij weten veel meer van de hemel dan van de hel. De hemel is het vaderland van de mensheid. Maar de hel is niet bestemd geweest voor mensen.

De hel is absoluut geen parallel van de hemel, ze is de buitenste duisternis."

C. S. Lewis.

F. Guillaume.

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

Gezellige Hollandse

TAFELKLEDEN

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JANKOK LTD.

P.O. BOX 252 — WILLOWDALE, ONT.

DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(17)

Er is geen oogst. Bijna geen werk. Toch ontslaat Valera hem niet. Het eten is zo goed niet meer. Er wordt bezuinigd. Jilderd krijgt nog een keer een brief van huis. Er staat niet veel in. Moeder heeft er een paar regels bijgeschreven. "Maar moed houden Jilderd. Wij denken vaak aan jou."

Hij schrijft niet terug. In deze zomer zonder werk lijkt Friesland verder te wijken dan ooit. Met deze Ierse familie worstelt hij door de hitte. Vander Veen komt opdagen met vier magere koeien. Ze trekken langs de zandweg. Verkocht. Er is geen voer meer.

Het is een armzalig hoopje tarwe, dat tenslotte de hele oogst blijkt te zijn. Geen machine komt er aan te pas. De splinternieuwe graanmaaier, die de schoven kan binden, staat in de schuur onder een laken. Er is niets te maaien en te binden.

Het wordt weer herfst. Ze rijden weer naar het verre bos. Bomen zijn er nog wel. Vijf vrachten hout halen ze op uit het verre eenzame oord.

Valera houdt nog wel moed. Volgend jaar zal het wel beter zijn.

De buren denken er ook zo over. Dan maar wat zuinig aan. In november valt de eerste sneeuw.

De winter komt.

Na een lange, sombere winter komt de lente. De rogge is weer gezaaid, de velden worden geploegd. Maar weer komt er geen regen. De dorre, schrale winden rukken elke morgen aan over de onmeetbare velden. Het wordt nog erger dan vorig jaar. Grote, geelbruine wolken zand tollen en draaien over de bouwlanden. Alles wat groeit, wordt verstikt. De kranten schrijven er over. Meer staten van Amerika hebben van de droogte te lijden. Dakota, Kansas, Colorado. Maar het zijn altijd slechts bepaalde streken, die door deze ramp worden getroffen. Suikerriet verbouwen raden de kranten aan. Maar Valera is aan het eind van zijn Latijn. Met somber gezicht loopt hij over het erf. Tien jaar zwoegen zijn voor niets geweest. Hij spreekt bijna niet meer. Ook niet tegen zijn vrouw en dochter. Elke avond staat hij op het erf en staart over de dorre zandige velden. Rossige wolken wielen langs de horizon. Zand. Hij staat er roerloos. Een donker streepje tegen de gele, rood gloeiende lucht.

Zijn vrouw gaat soms naar hem toe: "Bill, kom je in huis? Misschien wordt het nog beter." Hij antwoordt er niet op. Zwijgend gaat hij mee in huis. De volgende avond staat hij er weer. Nu wil hij niet in huis. Jilderd gaat naar hem toe: "Boer, kom nu maar naar binnen." De man met het rode haar en de smalle kop antwoordt niet. Met troebele ogen staart hij over het verschroeide land. De hele nacht blijft hij daar staan. Zijn vrouw en dochter zitten in de kamer. De volgende morgen staat hij er nog. Hij schreeuwt luid tegen de zon en maait met zijn lange armen door de lucht: "Een land van vuur, van vuur, vuur en rook en vuur en vuur." Als Jilderd en de vrouw dichterbij komen, grijpt hij de hooivork. Met een laaiende gloed in de ogen, komt hij op hen af.

Tegen de avond rijdt een grote auto het erf op. Dokters en verplegers stappen uit.

Tussen vier mannen in brengen ze hem naar de auto. Hij gaat vreselijk te keer, maar het baat hem niet. De auto rijdt met hem weg. Naar het gesticht. Valera is de tegenslag te zwaar geworden.

Op het erf staan zijn vrouw en dochter en kijken de auto na. Wat meer naar achteren staat Jilderd, eenzaam.

Over de velden geselt de straffe wind gele wolken zand.

De regering van Noord-Amerika biedt de helpende hand. In vruchtbare streken van het onmetelijke land helpt ze de boeren aan land. De Van der Veens gaan naar Montana. Op een morgen trekken ze langs de droge zandweg. De vrouw van Valera stelt aan Jilderd voor om met hen mee te gaan. Maar hij weigert. Hij zal dan voor altijd aan deze familie verbonden zijn. Weinig verdienen, veel arbeiden. Als Valera terug komt zal hij weer knecht zijn. Of zou hij later met de dochter . . .

"Nee vrouw, dat doe ik maar niet," zegt hij. "Ik zal wel ander werk zoeken."

"Maar wat moeten wij?" vraagt ze.

Hij geeft er geen antwoord op. Hij weet het ook niet.

* * *

Het is al september, als hij afscheid neemt. De vrouw zit in de voorkamer. Ze staart doelloos naar buiten. Ze zal naar Ohama gaan, strijkster in een wasserij. Ze mokt nog altijd, omdat Jilderd zijn eigen weg gaat.

Ze geeft hem een slappe hand. "Het ga je verder dan maar goed," zegt ze.

"Dank u. En beterschap met uw man," daar is het mee afgelopen.

's Middags stapt Jilderd het erf af. Zandwolken stuiven over het huis. Hij loopt langs de zandweg. Twee jaar geleden liep hij hier ook. Nu gaat hij terug. Naar Chicago. Hij zal Ivan opzoeken. En ook arbeider worden bij de "Union Stockyards."

Hij kijkt nog een keer om. Donker staat het huis tegen de gelige lucht. Dan loopt hij door. Somber gestemd. Wat heeft zijn ondoordachte vlucht uit Vleerbos hem gebracht? Twee jaar van zijn leven zijn weggegleden op de hete velden van Nebraska. Zijn ouders en broers en zusters heeft hij verloren. Als een dief is hij uit Friesland verdwenen. Nu is hij op weg naar de grote, drukke stad Chicago. Wat zal hij daar moeten beleven?

Hij treft het. Als hij eindelijk op de grote weg aankomt, kan hij met een auto meerijden. Zo is hij hier ook gekomen. De chaffeur is een boer uit Montana. "Al twee dagen onderweg," vertelt hij. Hij gaat een broer van hem bezoeken, die in Ohama woont. Zo staat Jilderd dan na twee jaar weer op het station van Ohama. Nu gaat hij terug. Terug naar de grote stad Chicago. Weer bij een farmer lokt hem niet. Hij wil nu ook meer verdienen, maar zij ziet er wel tegen op om in de drukte van zo'n geweldige stad te moeten leven.

Veel keus heeft hij echter niet. Ivan is de enige mens, die hij in dit grote land kent. Afwezig zit hij te staren als de trein vertrekt. De trein rijdt door wijde vlakten met hier en daar een huis. Hij merkt nu ook op, dat de droogte heel plaatselijk is geweest. Want hier, een 150 mijl van Hunteley, staan de roggeschelven goud-geel op de landen. Boeren zij aan het ploegen, vee graast in het land. De trein raast verder door de vlakten.

Jilderd zit wat te kijken. Er zijn veel reizigers in de trein. Mannen in korte jacks, brede, bleke gezichten en heldere grijze ogen. Ze spreken druk en kortaf. De vrouwen slank, mager. Dezelfde bleek-gladde gezichten. Grote, ietwat weemoedige ogen. Jilderd moet opeens denken aan wat hij deze winter in een boek over Amerika las. De Amerikanen beginnen dezelfde weemoedige trek in hun gezichten te vertonen als de Indianen, de oorspronkelijke bewoners van deze wijde landen. Hij gelooft dat daar iets van waar is. Op de gesprekken gaat hij niet in. Hij verstaat het Engels nu best, maar een Amerikaan is hij niet. Zijn gedachten sluipen langs de straat van Vleerbos. Hij gaat de schuur van Bonne Bouwhuis binnen. Kieviten roepen over de drassige landen, de zon gaat op. Het huisje in de steeg. Vader klotst op zijn klompen door de steeg. De tocht naar Wijnjeterp op Hemelvaartsdag.

Jilderd blikt door de coupéramen. Ver, ver in het Westen staat de zon als een rode bal op de kimmen van een uitgestrekt land. En de trein raast verder.

Het is nacht als ze in Chicago aankomen, maar op het station is het nog druk. In de wachtkamer koopt Jilderd brood en melk. Het is er druk als midden op de dag. Grote electrische lampen branden op de perrons. Op de banken in de wachtkamer zitten en hangen reizigers.

Jilderd zoekt een plaatsje op één der banken. Om bij nacht in deze stad naar de 41ste straat te gaan zoeken, is een hopeloze onderneming. Naast hem slaapt iemand, anderen zitten te eten. Af en toe vertrekt een groep. Chicago de wereldstad, in honderd jaar uit de weke, drassige bodem bij het Michiganmeer verrezen, steekt New York naar de kroon.

Het is huiverig koud in de grote wachtkamer, waar de kille luchtstromen binnenflappen, elke keer als de grote draaideuren open zuigen.

Jilderd probeert te slapen, maar de gedachten draaien wild in zijn hoofd. Zal hij er in slagen hier werk te vinden? En als hij daar in slaagt, wat voor leven gaat het dan worden? Zal hij hier weer eens naar de kerk gaan? Hier kent toch geen mens hem. Leon Pernet, deze naam staat hem opeens tegen. Twee jaar was hij een ander. Hij zal trachten weer Hoeneveld te worden. Hoe dan ook!

De vroege morgen, met in het Oosten rode vegen aan de lucht, huivert over de grote gebouwen, de parken, de kerken en brede straten van Chicago, als Jilderd zijn tocht naar de 41ste straat begint. Auto's snorren door de straten. Trams gieren door de bochten! Het leven in deze miljoenenstad is reeds ontwaakt. Met de tram rijdt Jilderd door de grote stad. Parken met vijvers steigeren naar de hemel omhoog. Slanke torens van kerken rijzen boven de huizenzee uit.

De conducteur zal hem waarschuwen als hij moet uitstappen.

(Wordt vervolgd)

GENERALE SYNODE VAN GEREF. KERKEN IN NEDERLAND OVER VERONTRUSTEN

De generale synode van Sneek heeft in haar zitting van 4 november 1970 ten aanzien van de bij haar ingekomen bezwaarschriften, die blijk geven van toenemende verontrusting over de ontwikkeling van het gereformeerd kerkelijk leven in het algemeen en tegen een aantal nader te noemen zaken in het bijzonder, het volgende uitgesproken en besloten:

A. Inzake de zgn. verontrusting in het algemeen.

De synode wil in de eerste plaats uitspreken, dat bij alles wat in onze dagen onrust, onzekerheid en verontrusting in de kerk te weeg brengt, niet de vrees, maar het geloof onze leidster moet zijn. Voor onze onderlinge verhoudingen betekent dit, dat zolang wij ons verenigd weten in het ene geloof en de ene hoop, wij elkaar ook in de liefde zullen blijven omvatten en onder geen voorwaarde ons aan onze gemeenschappelijke verantwoordelijkheid tegenover God en de wereld, maar niet minder tegenover elkander mogen onttrekken. Dat daarbij ook onderlinge spanningen en — soms ernstig — verschil van mening aan de dag treden, moet ons op zichzelf niet al te zeer verbazen, wanneer wij letten op al de vragen, waarvoor de kerken in het algemeen en haar leden afzonderlijk in allerlei opzicht zich gesteld zien en wanneer wij ons bewust zijn, dat wij allen slechts ten dele kennen en ten dele profeteren. Dit noopt ons allen tegenover elkander tot bescheidenheid en matiging in het oordeel, ook als wij van elkander van inzicht menen te moeten verschillen.

Onder dit gezichtspunt meent de synode, dat over allerlei onderwerpen, die onder ons aan de orde zijn, een meer evenwichtig en gedifferentieerd, ten aanzien van personen dikwijls ook een billijker oordeel op zijn plaats is dan in vele missives aan de synode en in allerlei publicaties gegeven wordt. De synode wil voor haar deel zulk een oordeelsvorming gaarne helpen bevorderen (zie sub B.).

Terwijl de synode dit vooropstelt, wil zij anderzijds niet verhelen, dat zij met bezorgdheid de toenemende invloed van het wereldse, van de Schrift vervreemde leven en denken opmerkt, die het geloof der gemeente, haar optreden naar buiten, de theologie en de prediking bedreigt. Met name ducht zij deze invloed van de pogingen om de betekenis van de persoon van Christus, van het door Hem verkondigde Koninkrijk en van zijn opstanding uit de doden op een zodanige wijze met het moderne bewustzijn te verbinden, dat hetgeen de apostel Paulus de ergernis van het kruis noemt, daaruit wordt weggenomen.

De synode is er daarom van overtuigd, dat de kerken ook in deze tijd hun kracht en eenheid boven alles te zoeken hebben in de prediking van het onverkorte Evangelie van Jezus Christus en het zich gebonden weten aan de belijdenis van de Christus der Schriften, van de rechtvaardiging door het geloof alleen, van de verkiezing en de verzoening, van de oneindige waarde van het offer des Heren voor het leven van de wereld, zoals deze in de reformatorische belijdenisgeschriften zo krachtig en ondubbelzinnig tot uitdrukking is gebracht.

Terwijl de synode diep beseft, dat niet zo zelf, noch enige kerkelijke vergadering, maar alleen het Woord en de Geest van Christus Zelf beslag kunnen leggen op de harten der mensen, wil zij tevens de kerken opwekken, in afhankelijkheid aan en in de Geest van haar Heer, er op toe te zien, dat zij zowel voor haar eigen eenheid als voor haar roeping in de wereld op geen ander fundament zullen bouwen dan op dat van de apostlelen en profeten, zoals ons dat in de Schriften is overgeleverd.

B. Inzake de bij haar ingebrachte bezwaren

ten aanzien van de eerbiediging van het gezag der Heilige Schrift, de interpretatie van de eerste hoofdstukken van het boek Genesis, het zgn. horizontalisme en de christelijke toekomstverwachting, de binding aan de belijdenisgeschriften, de aard van de prediking e.a.,

1. aangezien in de verzoeken tot intrekking van het besluit der synode van Amsterdam 1967/68 (acta art. 209) waarbij aan de uitspraak der synode van Assen 1926 inzake het paradijsverhaal het bindend karakter werd ontnomen, geen argumenten zijn aangevoerd die destijds onbekend waren dan wel onvoldoende overwogen werden, aan deze zoeken niet te voldoen;
2. in overeenstemming met de inhoud van het door de commissie ingediende rapport **een herderlijk schrijven aan alle kerken te doen uitgaan,** waarin
   a. de strekking van de besluiten van Amsterdam 1967/68 inzake de terzijdestelling van de leeruitspraken van Assen 1926 nader uiteengezet wordt;
   b. de aard van het gezag der Heilige Schrift als maatstaf voor leer en leven nader wordt toegelicht in verband met hetgeen in onze dagen in de kerken aan de orde is en onrust verwekt,
   in deze zin, dat enerzijds ten volle wordt gehonoreerd de taak van de kerk om het Evangelie verstaanbaar te maken voor de huidige mens, en anderzijds gewaakt wordt tegen het gevaar, dat al dan niet als openbaring geloofd kan worden en onze gehoorzaamheid vraagt;
   c. ten aanzien van het zgn. horizontalisme de inhoud van de christelijke toekomstverwachting zowel voor dit leven als voor het toekomstige tegenover eenzijdige opvattingen wordt gehandhaafd,
   in deze zin, dat enerzijds de volle nadruk wordt gelegd op onze roeping om vanuit de belofte dat Jezus Christus alle dingen nieuw maakt gelovig in deze wereld te jagen naar levens- en wereldvernieuwing, en anderzijds wordt afgewezen de gedachte als zou het Koninkrijk Gods enkel te verwachten zijn als resultaat van menselijke activiteiten binnen onze tijdsbedeling;
   d. duidelijk positie wordt gekozen zowel tegen een formalistische hantering van de belijdenis, als ook tegen tendenzen, die de belijdenis zodanig relativeren, dat de deur wordt geopend voor leervrijheid.

De generale synode van Sneek besloot in haar zitting van 5 november 1970 ten aanzien van de bezwaarschriften tegen dr. H. M. Kuitert inzake diens opvattingen van Genesis 1-3 en Romeinen 5 uit te spreken:

1. dat de ingebrachte bezwaren een fragmentarisch karakter dragen en als zodanig weinig bewijskracht hebben;
2. dat de synode niettemin moet vaststellen, dat de ontkenning door dr. Kuitert, van de historiciteit van de zondeval als de afwending van de mens van zijn God aan de aanvang van de menselijke geschiedenis, niet in overeenstemming is met hetgeen de synode van Amsterdam 1967/68 in haar uitspraak sub 3 (acta art. 209): "dat intussen hetgeen in de belijdenis der kerk (Zondag 3 en 4 van de Heidelbergse Catechismus; art. 14 en 15 van de Ned. Geloofsbelijdenis) over de oorsprong der zonde en de gevolgen van de zondeval onder woorden is gebracht de fundamentele betekenis, die de Schrift in het Oude en Nieuwe Testament (o.m. in Romeinen 5) aan deze geschiedenis toekent, duidelijk tot uitdrukking brengt en daarom ook als van wezenlijk belang voor de verkondiging van het evangelie door de kerk als gezaghebbend dient te worden gehandhaafd", heeft aangewezen;
3. dat het intussen gebleken is, dat dr. Kuitert ook op de synode in zijn gevoelen niet alleen staat;
4. dat in deze situatie, hoe onbevredigend deze ook zij ten aanzien van de onderlinge eenheid, toch ook met blijdschap mag worden geconstateerd, dat alle leden van de synode vasthouden aan het belijden, dat God de mens goed geschapen heeft tot de liefdesgemeenschap met Hem, maar dat de mens in moedwillige ongehoorzaamheid geweigerd heeft en weigert in deze gemeenschap te leven, dat heel de mensheid van God is vervreemd, aan de slavernij der zonde is vervallen en slechts gered kan worden door Gods genadig ingrijpen;
5. dat zij daarom van oordeel is, dat de eenheid van het kerkelijk belijden niet op een zodanige wijze in geding moet worden geacht, dat daarover thans nadere beslissingen zouden moeten worden genomen;
6. dat zij een deputaatschap instelt, om in deze situatie het gesprek voort te zetten, in een ernstig zoeken naar onderlinge eenheid, ook in die zaken waarin duidelijk verschil van mening openbaar werd.

Ernstige aanklacht tegen de wasmiddelen

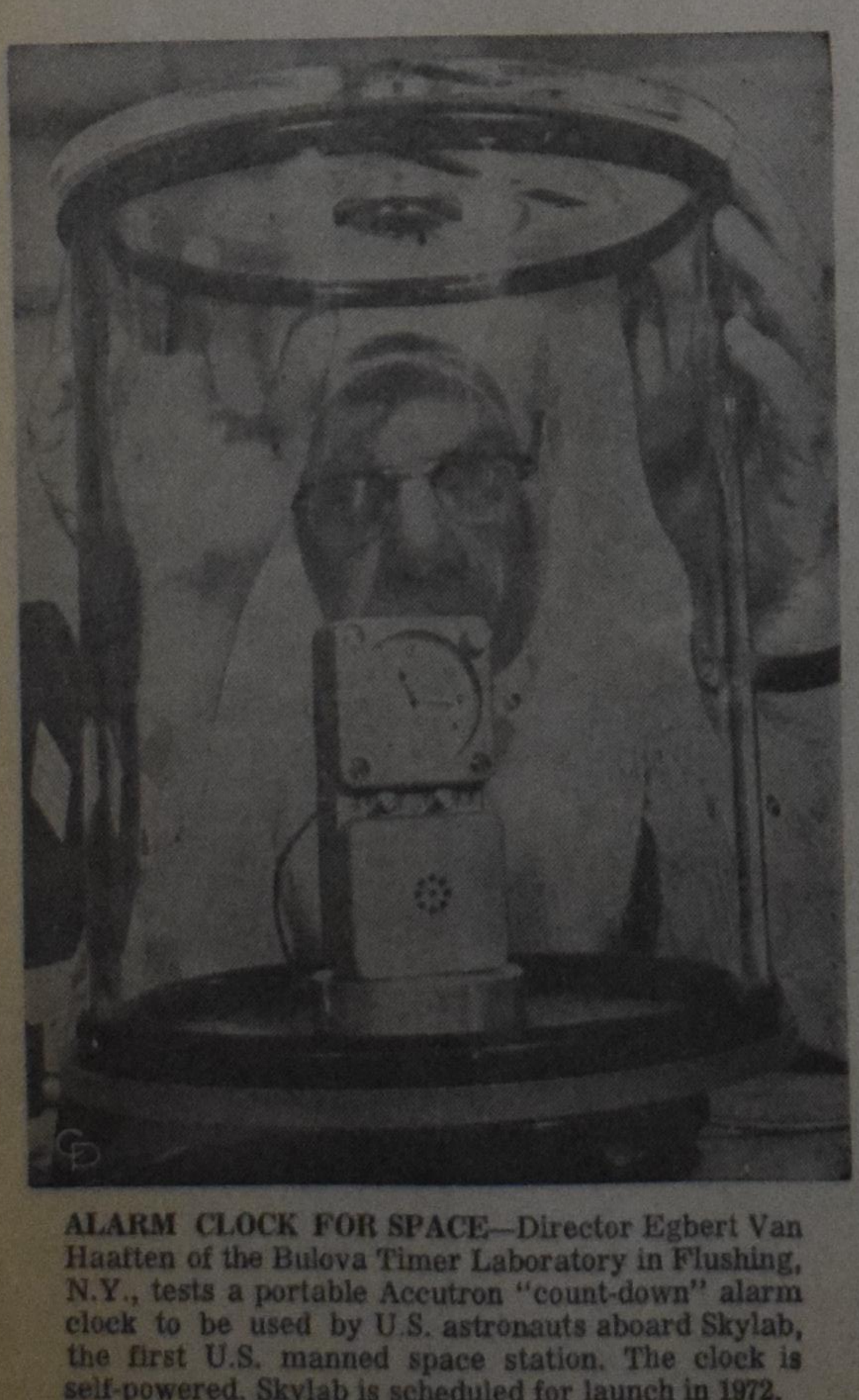
Het grootste complex binnenmeren ter wereld, gelegen op de grens van de Ver. Staten met Canada, heeft te kampen met een ernstige vorm van waterverontreiniging. Rond deze meren wonen 30 miljoen mensen, terwijl er zeer grote fabrieken liggen.

De Internationale Gemengde Commissie heeft een rapport opgesteld over de ernstige vervuiling van deze meren die het toekomstige bestaan bedreigen van miljoenen mensen. Vooral het Erie- en Ontario meer vertonen kwalijke verschijnselen. Er is in het bijzonder een woekering van algen die het biologisch evenwich ernstig kan verstoren. De visvangst in de afgelopen 40 jaar toont een steeds toenemende verandering van goede naar slechte kwaliteit vis. Bacteriële besmetting van mensen heeft soms plaats.

De voedingsstoffen in het afval dragen zeer sterk bij tot snelle daling van de kwaliteit van het water. De enige mogelijke, thans bekende, methode om dit probleem op te lossen is het afval te ontdoen van fosfor en stikstof. De directe investeringen voor de benodigde installaties bedragen bijna 300 miljoen dollar. Met het oog op de toenemende bevolking zullen deze kosten oplopen tot 1090 miljoen dollar. De kosten kunnen met minstens de helft worden verminderd, indien de fosfaten uit de wasmiddelen worden geweerd. Thans zijn de fosfaathoudende wasmiddelen schuldig aan gemiddeld 60% van het fosfor in het afvalwater! De Internationale commissie eist derhalve o.a. dat onmiddellijk de hoeveelheid fosfor in de wasmiddelen moet worden verminderd en vervangen door andere onschuldiger produkten. De industrie zou nu reeds een deel van de fosfaten in de wasmiddelen kunnen vervangen zonder schade voor de kwaliteit van hun wasprodukten. In Canada zijn reeds voorschriften uitgevaardigd.

DE GROTE MEREN

De oppervlakte van de Grote Meren op Europa geprojekteerd



ALARM CLOCK FOR SPACE—Director Egbert Van Haaften of the Bulova Timer Laboratory in Flushing, N.Y., tests a portable Accutron "count-down" alarm clock to be used by U.S. astronauts aboard Skylab, the first U.S. manned space station. The clock is self-powered. Skylab is scheduled for launch in 1972.

Nu 17 dagen in Europa, een auto en 2200 km rijden voor slechts $357.*

KLM's populaire programma's zijn er weer! En nog steeds de voordeligste die er zijn. Bijvoorbeeld:

Het 17-daagse plan $357* vanaf Montreal

Ontworpen om zo veel mogelijk van uw vakantie te profiteren. U vertrekt op een vrijdagavond, om twee weken later op een zondag terug te komen. In de prijs is begrepen: Retourbiljet economie klasse Amsterdam. Een Volkswagen 1300 of Ford Escort voor twee weken. 2200 km rijden. KLM's "Auto Reisgids door Europa". En overnachten in eenvoudige pensions.

Het 22-daagse plan $395* vanaf Montreal

Voor reizigers die iets langer overzee willen verblijven is dit het ideale plan. In de prijs is begrepen: Reourbiljet economie klasse Amsterdam. Drie weken gebruik van een Ford Escort of Volkswagen 1300. ONBEPERKT RIJDEN. KLM's "Auto Reisgids door Europa". En overnachten in eenvoudige pensions.

Extra premie

In beide plannen is begrepen, aangeboden door het Amsterdamse V.V.V.-kantoor, de beroemde "Day on the House" in Amsterdam U wordt een dag en avond vrijgehouden in deze interessante stad — gratis maaltijden, gratis tochten, gratis museumbezoek, gratis ontspanning, speciale kortingen in winkels, en dozijnen andere verrassingen. Het enige wat U heeft te doen om van deze extra aanbieding te genieten is: begin en eindig uw reis in Amsterdam tussen 15 oktober en 15 maart 1971.

Tarieven vanaf andere Canadese steden

De volgende toeslagen komen op de bovengenoemde basis-tarieven voor vertrek uit andere steden: Toronto, toeslag $43. Winnipeg, toeslag $52. Edmonton en Calgary, toeslag $76. Vancouver, toeslag $111.

KLM
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* Prijs gebaseerd op groepstarief, economie klasse vanaf Montreal; 2 personen per auto.

De Culturele bijdragen van de andere etnische groepen

(Speciaal voor Canadian Scene geschreven door het Department of (the Secretary of State) — Dit is het eerste artikel in een reeks over het vierde boek van het rapport van de Royal Commission on Bilingualism and Biculturalism, getiteld "The Cultural Contribution of the Other Ethnic Groups".

1ste aflevering.

Het Vierde Boek van het rapport van de Commission on Bilingualism and Biculturalism werd op 15 april 1970 in het Lagerhuis behandeld. De aanbevelingen die in dit rapport worden gedaan worden op het ogenblik door de federale Regering bestudeerd.

Het departement van de Secretary of State is door de Regering opgedragen — zoals dat ook met de eerste drie boeken het geval is geweest — om het boek nauwkeurig te bestuderen ten behoeve van de Regering en om het antwoord van de Regering voor te bereiden. Dit is het begin van de ontwikkeling van een politiek ten aanzien van de deelname van etnische culturele groepen in de Canadese maatschappij, welke een onderdeel zal worden van een algemene politiek over het staatsburgerschap.

Het Departement van de Secretary of State is bijzonder geinteresseerd in de reacties van de etnische groepen, voordat leidraden en programma's worden ontwikkeld. Dit vormt een onderdeel van het groeiende verlangen in de Regering om de Canadese burgers daadwerkelijk te doen deelnemen in Canada's culturele ontwikkeling. Voor dit doel heeft men in Toronto, Thunder Bay en Edmonton in augustus vergaderingen gehouden, en in september in Winnipeg.

De opdracht

De B. and B. Commissie was opgedragen "stappen voor te stellen welke genomen dienen te worden voor de ontwikkeling van de Canadese Federatie op de basis van gelijke deelname door de twee rassen die Canada hebben gevormd, en rekening houdend met de bijdragen van de andere etnische groepen tot de culturele verrijking van Canada en wat gedaan dient te worden om die bijdragen te waarborgen".

De Commissie heeft de volgende twee mogelijkheden geheel verworpen: één waarin wordt gesteld dat die andere culturen genegeerd dienen te worden en waarin wordt geponeerd dat die mensen zich geheel dienen om te schakelen; en de andere waarin wordt voorgesteld deze andere culturen officieel te erkennen. De Commissie ziet Canada als een land met twee talen en twee dominerende culturen, Frans en Engels, maar meent tevens dat de multi-culturele facetten geëerbiedigd en gewaarborgd dienen te worden, zonder deze officieel te erkennen.

De grondbeginselen.

De bijdragen tot de ontwikkeling van het Canadese culturele leven door de etnische groepen dienen te worden gemaakt door actieve deelname in het gemeenschapsleven van de Engels- of Frans-sprekende maatschappij. De Commissie ziet de "andere etnische groepen" als culturele groepen die deel vormen van die Frans- of Engels-sprekende gemeenschappen en niet als een "derde groep", welke, zo meent de Commissie, alleen in statistieken bestaat en niet in werkelijkheid.

Men dient immigranten te vertellen dat Canada twee officiële talen erkent en twee culturen heeft die in de loop der geschiedenis hebben geleid tot de ontwikkeling van twee duidelijk gescheiden gemeenschappen in de Canadese samenleving. Iedere immigrant moet de gelegenheid hebben zijn natuurlijke en burgerlijke rechten uit te oefenen als lid van een van die twee gemeenschappen, ongeacht zijn etnische of culturele achtergrond of zijn moedertaal, en zij die er de voorkeur aan geven een hecht onderdeel te worden van een van de bestaande gemeenschappen behoeven hun eigen identiteit, of hun originele taal en cultuur, beslist niet te verliezen.

Integratie betekent niet dat men zijn eigen identiteit verliest, of zijn originele cultuur of taal. Dat zou assimilatie heten. De leden van de Commissie geloven dat de integratie van immigranten in het gemeenschapsleven, met de hulp van de daar bestaande instituties, de juiste weg is naar een vol en bevredigend leven. Zij geloven dat zij hun eigen cultuur niet behoeven te vergeten als zij de Canadese manier van leven accepteren en dat de Canadese samenleving, open en modern, in staat is om de ongelijksoortige elementen tot een harmonisch geheel samen te voegen om daarmee een "eenheid in verscheidenheid" te bereiken.

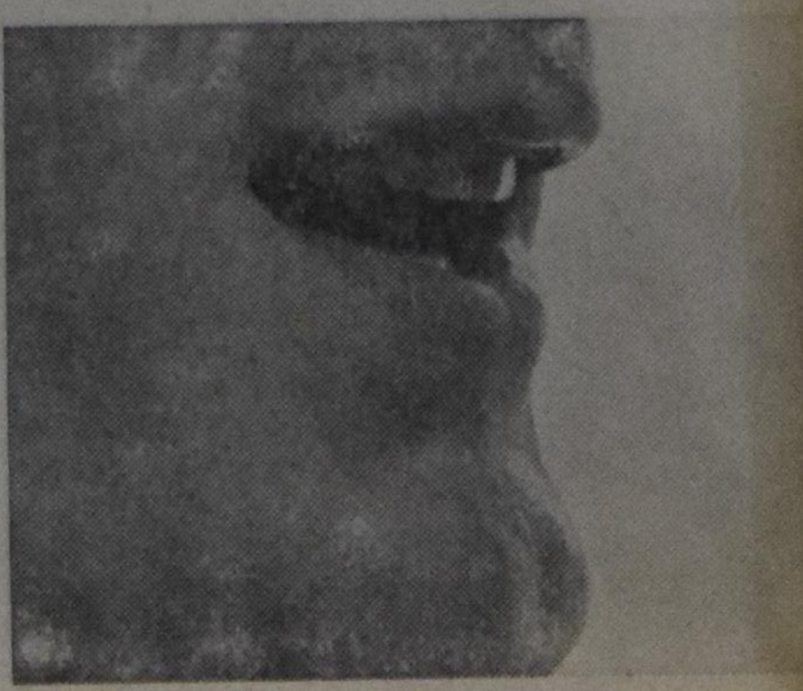
De historische achtergrond

Er zijn historische redenen voor de compositie van de Canadese samenleving. Canada werd aanvankelijk alleen bewoond door Indianen en Eskimo's. In de 17de eeuw arriveerden de Franse en later de Engelse kolonisten. Zij werden gevolgd door kolonisten uit andere landen. De eerste Duitsers landden aan het einde van de 17de eeuw en de Oekrainers zetten voor het eerst voet aan wal in 1891. In 1901 bedroeg de etnische bevolking 10 procent van het totale aantal inwoners. In de jaren 1901 tot 1914 kwamen er meer dan 3 miljoen immigranten naar Canada, waaronder Duitsers, Scandinaviërs, Russen, Italianen, Joden, Japanners en Chinezen. Hoewel er in de jaren tussen de twee wereldoorlogen minder immigranten naar Canada kwamen, hetgeen gedeeltelijk te wijten is aan regeringsmaatregelen waarbij de immigratie van Aziërs tegengegaan werd, bedroeg het aantal inwoners van niet-Franse en niet-Engelse afkomst in 1931 toch meer dan 18%. De laatste toename in de immigratie had plaats in de jaren na de Tweede Wereldoorlog, toen er grote groepen Engelsen, Italianen, Duitsers, Hollanders, Polen en Joden naar Canada kwamen. Volgens de volkstelling van 1961 bestond bijna een vierde deel van de Canadese bevolking uit mensen die niet van Franse, Engelse, Indiaanse of Eskimo afkomst waren. Een groot gedeelte van deze mensen was echter in Canada geboren.

In de volgende artikelen zal hun deelname aan het Canadese leven worden behandeld: in het economische en politieke leven, door onderwijs, communicatie, kunst en letteren.

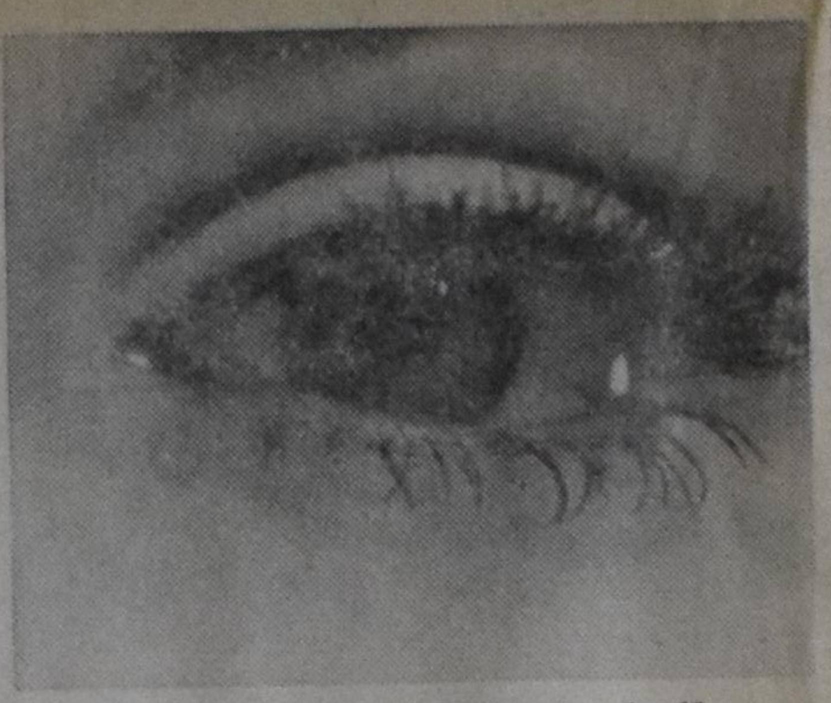
Het grote voordeel van zelfbeveiliging.

Kijk om u heen: u bent omringd door gevaren. Talloze mannen en vrouwen lopen door onoplettendheid tijdens het werk letsel op. Het geheim is: zelfbeveiliging, verscherp uw zelfbeveiliging.

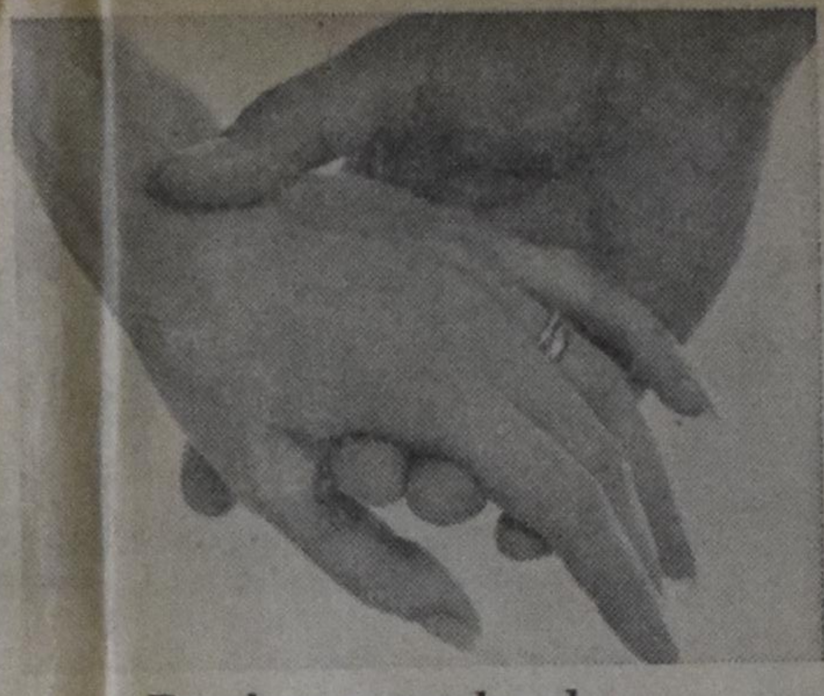


Praat over veiligheid. De man naast u zou uw leven kunnen redden. Werk als een team.

Houd uw oren gespitst. Zelfbeveiliging betekent op uw hoede zijn, altijd en overal.



Pas op. Ongelukken schuilen altijd in een klein hoekje.



Bescherm uw handen. Gemakkelijk kwetsbaar, moeilijk te missen.

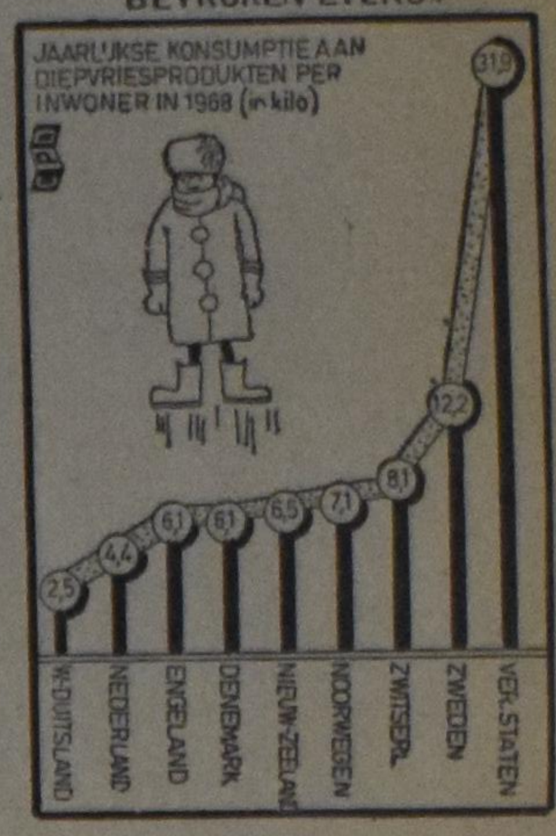
Sta stevig op uw benen. De meeste ongevallen tijdens het werk worden veroorzaakt door vallen.

De beloning ligt voor het oprapen: uw leven — geniet ervan.

Wees een meester in zelfbeveiliging.

Uw Ongevallenverzekering, Ontario

BEVROREN ETERS..



VER. STATEN EN ZWEDEN ETEN DE MEESTE DIEPVRIES

In Europa zijn de Zweedse huisvrouwen veel meer ingesteld op diepvriesprodukten dan in de andere Europese landen. Zij worden echter nog overtroffen door de consumptie in de Ver. Staten, die de hoogste van de wereld is. De verschillen in de consumptie van diepvriesprodukten worden o.a. verklaard door het percentage werkende vrouwen, de eetgewoonten, de welvaart enz.

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Consumer Credit*

(I)

INTRODUCTION

We are all consumers of goods and services, and hardly any of us has not at one time or another used credit to obtain them.

The use of credit enables us to obtain and enjoy goods and services now, while spreading payment over a period of time.

The majority of people use credit wisely. But there are those who pile up debt and trouble for themselves in the enticing world of easy credit. This booklet is designed to give Canadian consumers a better understanding of the mechanics and kinds of credit available, and some of the pitfalls that may be encountered.

CONSUMER CREDIT

Consumer credit is credit advanced to individuals to finance expenditures for personal goods and services. This excludes credit extended for business purposes.

Basically there are two kinds of consumer credit: (1) cash loans, and (2) sales or purchase credit — transactions relating to the sale of goods or services on some kind of time payment plan.

CASH LOANS

Cash loans are usually made to purchase new goods, but may be used to consolidate and pay existing debts. Cash loans include instalment loans and single payment loans granted on the basis of signature and character, or by using household furniture, automobiles oro ther personal property as collateral. Some sources of cash loans are:

Banks

Banks will usually extend credit for any acceptable purpose provided the borrower can demonstrate his ability to repay.

Several chartered banks has also introduced revolving credit loan schemes whereby the customer can borrow on the same basis as he does when making purchases on credit at a department store.

Credit Unions

Some credit unions are organized on a geographical basis while others are organized on a vocational or occupational basis. Loan services are restricted to members. It is also possible for credit unions to have a surplus in a given year after fulfilling their commitments to depositors. In such a case they may employ this surplus to reduce the cost of loans to members in that year.

Small Loan Companies

These are sometimes called consumer finance companies. Their business is to make personal loans. While the whole cost of borrowing up to $1,500 is regulated, including pure interest and all other expenses, their rates are usually higher than those of banks or credit unions.

Life Insurance Companies

Personal loans may be obtained on the cash surrender value of a policy with a life insurance company. This type of loan reduces the amount of the policy's face value by the balance owed until the loan is repaid.

SALES OR PURCHASE CREDIT

This type of credit is used for the purpose of goods or services which the consumer finds it more convenient to pay for over a period of time. This form of credit may be broken down into the following major types of accounts:

Charge Accounts

Under this form of credit, transactions are usually small. Usually payment in full is required when the bill is presented of within some specified period, often 30 days. The advantage of this type of account is convenience. Although most sellers add service charges if payment is late, charges are not usually made for using the account.

Instalment Purchase Accounts

Ordinarily, under this type of account the consumer enters into a Conditional Sales Contract, makes a down payment and agrees to pay the balance plus finance charges in equal amounts over a period of time. Once the agreement is signed, the signer must fulfill all its terms and provisions, and is subject to all penalties set out in the contract for any breach of its terms. Ownership of the item purchased usually remains with the seller until the account is paid in full.

Revolving Purchase Accounts

This form of credit began with department stores but has now been adopted by other types of retailers as well. The consumer may make any number of purchases up to a specified total value, and promises to repay a specified amount in a specified time after the account is submitted, or by instalments over an agreed period. The consume. should also be aware that carrying charges are levied on the previous month's ending balance. For example, an account payable on May I would have charges levied on the total balance as at the end of April.

Miscellaneous Credit Card Schemes

Various oil companies, transportation companies and firms such as American Express and Diner's Club issue credit cards which may be used to purchase a variety of goods and services. These schemes basically involve a loan to the consumer.

(To be continued.)

* Reprint of the booklet "Consumer Credit", published by the Department of consumer and corporate affairs. Free copies can be obtained from this Department, Canadian Building, 219 Laurier Ave. West, Ottawa 4, Ont.

During his early years the child changes his ideals often; he wants to be a fireman until he sees the new garbage truck; then he wants to be a garbageman. When the doctor visits next door the child plays doctor. This is amusing, but do we realize that it is also serious? It is God's way to help the child feel out for the purpose which God may have for his life.

The Christian Parent,
Glen Ellyn, Ill.

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Second Annual all Alberta Ministers' Wives Retreat

The weather was beautiful — warm and sunny — the kind a busy housewife does not always have time to enjoy. And here we were with time to sit outside and smell the fresh air and look out at the lovely scenery in the outdoors at Mt. St. Francis Retreat Centre in Cochrane, Alta.

We began our second retreat on Sept. 29, much the same way we did our first one — by eating, and with the same luxury of no cleaning up to do following the meal. Then the sixteen of us unpacked our suitcases and paid the fee for our stay to Anne De Bruyne, retreat secretary. New to Alberta were Annette Miedema and Theresa Bishop. Then Jackie Hogeterp introduced Mrs. L. F. Johnston, music director of the Grace Presbyterian Church in Calgary, who talked to us about the place of rock music in the worship service. Mrs. Johnston stressed that one way of involving young people in the church is through singing. Letting them sing the type of music they like is the best way to begin. In her church, the teenagers had no interest in the adult choir, so she attempted to get a group of them together, having them sing the folk mass by Draesel. This type of music should be sung well and be in good taste so that it is meaningful to the worshippers. The young people did sing the folk mass at communion services in local churches, and eventually were permitted to sing it in their own church. Gradually she has introduced other types of singing to the young people and they are enjoying it, along with folk music and other types of music where more variety of instruments and rhythms are used. Their audience is enjoying it and so are the young people.

In the afternoon Alice Solomons got us involved in two games of volleyball and team captains Margaret and Winnie Vriend did a good job of helping us play fairly (it's too bad we're not all such fair athletes). Each Vriend team won one game and there were no hard feelings (not enough women to play North vs. South even if we brought Margaret Vriend back to the South side).

Our Bible discussion was taken from the Home Mission Board Discipleship Series on the subject of Prayer. Leaders of our discussions were: Louise Huizenga, Alice Solomons, Nel Ringnalda, and Jean Van Geest. Despite the fact that we had to hasten to get all the reference texts looked up, we thoroughly enjoyed the time we spent on this essential aspect of the Christian life.

Again, our singing went very well this year. New songs were sung from the books put out by the Medical Missions Sisters, and Winnie Vriend did a good job of leading us.

Marietje Pereboom taught us how to make roses from tissue paper and while this was very relaxing as well as fun, one or two of the so-called roses resembled nothing but paper blobs (not even abstract art could you call them). Anne Koops and Jerry Fisher both had good looking roses, as well as many of the others.

In the afternoon Luverne Holkeboer gave us her testimony on answered prayer in her own miraculous healing. We were made aware of the tremendous power of prayer. Then some of us took a walk, others visited the workshop of "Brother Al", the resident lay-artist, and some napped.

Marie Jongsma's introduction on the work of the Holy Spirit, became a personal testimony as to what a difference a Spirit-filled heart can make in our outlook on every phase of Christian living.

Then followed a section led by Nel Ringnalda called "entertainment in the parsonage". Each lady suggested either a game or food item as aids for relaxed hostesses.

Our theme song "Thank You" was an appropriate conclusion to two and one-half days of refreshment.

Kathy Verhulst.

Lambert Huizingh

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THE WORLD AROUND US

CHINA'S ECONOMY

During the Cultural Revolution, China did not release any figures about its economy — a quite understandable move considering the difficulties the country was in. Western Sinologists were condemned to speculate about the state of economic affairs in China by the meagre information that could be gleaned from bits and pieces of news that leaked out. Now that relative stability has returned to China, figures are once more given out, and Sinologists almost wish that this was not so. In agriculture, output is now said to increase regularly by 10 per cent, no matter what, when, or where. China seems to consider 10 per cent a round sort of figure; it is safe and it eliminates the need for explanation. Fifty per cent appears to be the favourite figure with which to describe increases in industrial output — give or take one or two per cent for the sake of variety. Considering that more reliable information has to be pieced together from minor sources that are leaked out, it is impossible to give a full picture of China's present economic state. But there are a few indications that Mao's new vision is being implemented and that it is having some success.

Mao's conception of the future communist society is a blend of Fourierist Utopia blended with hard-headed, totalitarian-tempered pragmatism. It is best exemplified by a document which has recently been given much prominence; this is the "Constitution of the Anshan Iron and Steel Company" and dates back to March, 1960. The regime now claims that this great document, put forth by Chairman Mao, would have solved China's problems but that subversive elements had prevented this document from reaching the masses. But now that the Great Proletarian Cultural Revolution (G.P.C.P.) has reorganized China, this document will now be followed in all industries. There are five principles of the Anshan Constitution and taken together they form the new line that China will take from now on.

The first principle is the old Maoist rule that "correct" politics must be firmly in command of economics. The correctness of politics is judged by the strict adherence to the letter and spirit of Mao Tse'tung's thought. Since interpretations can change according to political necessity, however, this principle could well become a problem in the future.

This first principle includes much more than meets the eye. Mao's view of the universe is that the will to change the world is all-important. This will much be trained, disciplined and constantly nourished in the furnace of a permanent superstructural, "cultural" revolution. The revolutionary spirit is fearless and self-reliant, totally selfless and completely collective, the collective acting as one. So the millions of China become one; they work for the joy of working, not for material rewards; they will spurn material incentives (which are the sugar-coated bullets of the bourgeoisie), and they will be happy.

The second principle seems to contradict the first since it maintains that party leadership in the economic sphere must be strengthened. If all the people are one, and are working as such, there seems no need to make the party leadership stronger. The answer is that the collective mind has not been attained yet, and will not be for a long time. Thus, the party must increase its leadership in order to be able to guide the people of China. This sounds very much like Marx's doctrine that eventually the state will wither away; but that the dictatorship of the proletariat will remain until the state is superfluous. As is seen in Russia, the state seems stronger than ever.

The third principle in the Constitution is that one must trust in the mass movement because in the revolutionary masses is the source and strength of socialist enterprises. This is not necessarily a contradiction of principle two. What Mao is doing here is returning to the fifties and the "Great Leap Forward". But there are indications that this time there is more leadership and more direction in the push forward. Mass movements this time are limited to water conservation and to the conservation of scarce resources, especially coal. People were urged "not to overeat" which sounds slightly superfluous considering the persistent reports of food shortages. It may well be that this slogan of conservation also plays a part in the stockpiling of materials in case of war with the Soviet Union.

The fourth principle is that cadres must participate in productive labour and workers must take part in the management of enterprises (on a rotating basis, it would appear) and that 'outdated rules and regulations' should be revised. This sending of plant managers, engineers and technicians and other experts down to the lath and coalshaft is an old Maoist prescription for the curing of China's age-long disease: the alienation of intellectuals from the working people. No doubt this remedy will please the workers but it is not likely that the managerial people will be happy. Also, whether China has enough people capable of running industry is a serious question. In all likelihood she has not enough of these people in which case it might not be a good idea to send them into labouring jobs for extended periods of time.

The fifth principle of the Anshan Constitution urges all workers to "go full steam ahead with the technical innovations and technical revolution". This again seems to point to the return of the Great Leap Forward times. And reports have it that many of the small iron and steel plants in the Heilungkiang area built during 1958-1959, a sulphuric acid plant at the Darien Chemical Works, a do-it-yourself reservoir in Liaoning Province, and some one-man coal mines in Chikiang have all been reactivated. But reports also indicate that the movement is much more controlled than in the late fifties, that, unlike then, sufficient people are left on the land to grow the food China needs so badly, and that closer supervision is now guiding the "technical revolution".

So what are we to think of the new direction China is following? Many of the statements and ideas given out in the name of the Chairman do not make much sense to us. How can one brainwash 600 million people? No one has the answer, but it seems obvious that the Chinese are a little different from us; that they have a different philosophy of life and slightly different value systems. Maybe they will succeed, maybe they will fail; at least they are trying.

Theirs is a frugal society. That miracle of capitalist ingenuity, planned obsolescence, is known by a different name in China — they call it waste. Old equipment is repaired and used to set up small-scale factories. Industrial wastes are reclaimed and made into by-products. Clothes are patched again and again; paper, boxes, and tins are saved, not thrown away. Chinese society has always been thrifty, but today this habit is reinforced by constant exhortations and propaganda about frontline fighters in the frugality war. Whether these stories are real or made up does not really matter, most Chinese seem to believe them and redouble their efforts not to waste anything.

Whatever we may think about China, at least in that department we can learn a great deal from them.

J. J. Bout.

Let's Play Chess

Editor: Mr. C. Hess

THE SEPTEMBER LADDER

Names	Problems & Points 412 (3)	413 (2)	414 (3)	415 (2)	Sub-Total (10)	Previous Total	TOTAL
S. J. Prinsenberg (I), Vancouver, B.C.	3	2	1	2	8	89	97 Winner!
A. Guillaume (VII), Edmonton, Alta.	3	2	0	2	7	83	90 Winner!
A. Bruinsma (I), Chatham, Ont.	3	2	3	0	8	82	90 Winner!
F. Reinink (I), Walton, Ont.	3	2	3	2	10	77	87
B. Dikland, Brockville, Ont.	3	2	2	2	9	61	70
H. R. Los, Scarborough, Ont.	3	2	3	2	10	58	68
T. Palmer (III), Grand Rapids, Mich.	0	2	—	0	2	55	57
A. Renema (II), Duncan, B.C.	1	0	—	0	1	55	56
G. VandenBerg (II), N. Burnaby, B.C.	3	2	3	2	10	29	39
G. C. Lok, Vancouver, B.C.	3	2	0	2	7	21	28
H. Binnema (I), New Glasgow, N.S.	3	—	3	0	6	7	13
B. Kobes (II), London, Ont.	3	2	—	—	5	(99)	5
M. Melissen (I), Winnipeg, Man.	0	2	—	1	3	(93-July)	3

REMARKS

Congratulations to not less than three winners, while all of them reached the top before; A. Guillaume, who is in this contest since it started, for the 8th time! and Prinsenberg and Bruinsma for the 2nd time. We are getting true veterans among us. I hope you will soon be contacted by the editor of the paper and get a prize of your own choice. I expect all of the three of you at the bottom next time!

Only three of the thirteen scored maximum. The tricky Ending (No. 414) was solved by nine and only five of them found the full solution. We will return to problems only and leave endings out for the time being. This answers some questions asked on this matter. Thanks again for many encouraging remarks. Newcomers are very welcome!

PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

SINNER OR SAINTS

What are we really, sinners or saints? Jesus performed His tremendous work of redemption. He bought us with His precious blood. He took all our sins away! He made us God's beloved people. Hear Paul addressing the church at Corinth, "To the church of God at Corinth, to them that are sanctified in Christ Jesus, called to be saints!" How then can we still be called sinners?

Recently a rather lonely voice was heard in our circles, saying that we as Reformed people are bound to be sad and downhearted because our liturgy and standards of doctrine put way too much emphasis on our sins. The reading of the law every Sunday functions as a mirror in which the saints of God must discover that they still are sinners, the speaker complained.

He made a quick proposal: change this general attitude of the church. Preach the happiness of our redemption without making reference to our sins any longer. Our sins have been thrown away into the depths of the sea. We should be thankful and sing God's praises because we have become His own. If every single church in our denominations would begin to show rejoicing and happiness, our members would not feel inclined to attend services of other Christians where halleluja's sound forth from people who wholeheartedly believe that their sins are forgiven.

The sincerity and warmth of such a proposal should be acknowledged. But the question comes up if we proceed into the right direction if we would adopt it and follow it up. The one-sidedness of the idea is evident. Putting all emphasis on the forgiveness of our sins, we would overlook the necessary renewal of our daily lives. Rejoicing in the atoning death of our Saviour can never be deep and true without the confession, "What Thou, my Lord, hast suffered was all for sinners' gain; mine, mine was the transgression, but Thine the deadly pain." We can accept such love for sinners only with trembling and contrite hearts. Jesus Himself taught us our need and warned us against rejoicing too easily, when He told His own disciples how to pray: not only saying: "Our Father who art in heaven" (there is no expression more joyful and happy than this one), but also adding, "forgive us our sins, as we have forgiven those who sin against us."

Our sinful nature causes us to struggle on against our sins. The more we learn to know the happiness of the complete remission of all our sins, the more we want to fight the good fight of faith, daily led by the Holy Spirit. Could this fight be against anything else but sin? Before we are ready to conclude that we cannot be both, sinner and saint, we should think hard and pray much. The Bible is clear on this.

In the letter to the Hebrews the writer tells the saints who were his addressees, "In your struggle against sin, you have not yet resisted to the point of shedding your blood." And the apostle John has this to say, "If we claim to be sinless, we are self-deceiving and strangers to the truth."

We should not over-estimate ourselves. We are saints by God's grace, but during our lifetime on earth we are saints with a sinful nature.

STRIVE TO ENTER IN!

Luke 13:23.

This was Jesus' unexpected answer to the question asked by one of the people who followed Him, "Lord, are there few that be saved?" We don't know who the questioner was: an enemy? or a disciple? or a stranger who just had started to be interested in the Teacher? This lack of knowledge of the person who came up with the question makes it also impossible for us to know the motive behind it. Did the man draw a conclusion from the situation? Did he count the disciples and conclude, There can only be but a few? Or did he worry that the great work Jesus did would go to pieces because so many of the people refused to believe in Him? Or was it mere curiosity? All of these presuppositions are uncertain. Only one conclusion is left: the question in itself is wrong; it is senseless. What is a few? A million dollars is a tremendous amount in the view of common labourers, but in the annual budgets of the provincial and federal governments it is just a little, while in the budget of space research the same amount is only a tiny bit. If Jesus would mention a percentage, would it help? The few to be saved are still a multitude which nobody will be able to number.

All this explains Jesus typical answer. He gave it in the plural, addressed not only to the questioner but also to everyone present on that occasion and certainly also to us, "Strive, to enter in"! Jesus did not come on earth to become involved in all kinds of useless discussions, but He came to save sinners, who in the process of salvation still bear their own responsibility. We can do quite a bit to this, or rather, we can work quite a bit against it. We can neglect prayer and bible reading. We can become lacking in church attendance. We can simply forget God who daily gives us all we need. We can grieve the Holy Spirit by our sins and errors and by our often useless talk. We can quench the Holy Spirit by endless discussions on unsolvable problems about God and His plans. Instead of obediently listening to the Bible, we can criticize God's Word, raising objections to what He had said. In that manner, however, we lose the capability to hear the supreme meaning of the command, Strive!

* * *

Strive to enter in! Jesus said it just as if nothing had been asked. He made all to realize that the silly question was wrong. Nobody should ever raise such a problem. Are there few? Strive! It will be hard enough for you. The struggle will be very difficult: **strive!**

Don't ask questions about things God never revealed.

All our questioning and arguing is condemned unless it belongs intrinsically to our lifelong wrestling to enter in.

SCANNER

Christianity Today published three observations on the Can. Congress of Evangelism:

ONE: THE HOLY HUDDLE

I sometimes think the Church resembles nothing more than a holy huddle . . . Those who are on the field seem to spend most of their time in the huddle. Some seem to have forgotten the plays and the aim of the game. Some like the coziness and safety — did you ever hear of anybody getting hurt in a huddle? Some have been knocked down so often that the spirit seems to have been knocked out of them. So we spend all our time planning strategy, analyzing the enemy, and sometimes criticizing our own team members.

— Leighton Ford.

TWO: STAINED-GLASS AQUARIUM

Authentic fishers of men, "do not fish in a nice stained-glass aquarium to which have been invited prospect fish to be caught by the big fisherman properly attired, but rather they fish where the fish are — in the fast-flowing streams and muddy pools of life."

Robert Roxburgh.

THREE: DO IT NOW

"Obey, and you will be renewed. It is as simple as that . . . I had rather, ten thousand times rather, incur the divine rebuke for error in method, or even in doctrine, in a task done in obedience to his command, than I would hear him say, 'I told you to go and you never went.' When we obey the command and unitedly go out on evangelistic work, I believe we shall find that it will be with us as with the lepers: 'As they went, they were cleansed.' As we go, we shall find renewal."

— Archbishop F. D. Coggan.

☆

From a fair number of classis reports found in several church bulletins, I chose the following one because of its peculiar qualities. For understandable reasons I took all identifications out:

ON GOING TO CLASSIS

(a somewhat tongue-in-cheek report by your September delegate)

I had never been to Classis in all the years I spent in- and outside the consistory, quite content in my ignorance of the proceedings of such important assemblies.

To make sure I got there, the pastor picked me up shortly after seven o'clock in the morning. Seeing his sleepy face cheered me no end and expressing our amazement at the number of cars already on the road we wound our way to (the convening church). Without even a narrow miss we made it to that well known restaurant on the highway, where we stopped for breakfast. We joined a rather glum looking group of fellow pilgrims from another church in our classis. They had a rather hollow-eyed candidate in their midst, who was obviously not looking forward to the day, since he was to be on the hotseat. Must report limited success in trying to cheer them up and drawing the attention of a waitress. Finally having had breakfast were ready to resume our trek.

Like flying American Airlines, getting there was half the fun, being there felt like I was being hi-jacked to the 17th century. The dress was different, the language not as ponderous, but the proceedings were the same. You see, a few hundred years ago the church had to be sure that an unknown candidate had studied and understood the right books, had knowledge and the right conception of the Bible and the church; after all, the times were tumultuous and communications sketchy. On this sunny day in the 20th century we continued this age-old practice, with our candidate. 99.9% of the questions had to be answered with the head, rather than the heart. When one minister asked the candidate if he found this examination meaningful, he stammered, "very much so". That's the only time he almost slipped that morning.

Article umpteen of the concept minutes: lunch. "But, brother," said one colleague, "You'll love the food, it's like wow". And did it ever look good. However, I must report that I saw the soup get cold and the mashed potatoes turn into a clammy dough as a chapter of Scriptures was read and a long prayer was said. Feeling somewhat guilty about my irreverend thoughts I was relieved to hear a minister mutter he was going to write an article on worship at the dinner table, as he ruefully chased a cold meatball in his lukewarm soup. After dinner we continued the examination, a rather dull exchange, until Genesis 1 was brought up. Everybody sat up a bit straighter and much wagging and nodding of heads indicated some good and also some mediocre answers. When later on Genesis 1 came up again I wondered if perchance we desperately wanted confirmation of our own interpretations. Suffice it to say that candidate N. was declared to be henceforth the Reverend N. Congratulations all around and coffee break.

Rest of the day passed rather boringly, there were no real highlights. Many subjects fell into the category where half the delegates didn't know what it was all about and the other half did not really care. At nine o'clock we went looking for home.

Before leaving you with the impression that Classis is a waste of time, of course, I do not think so. It is a useful tool to regulate, coordinate, advise, arbitrate, etc. With my luck I happened to be there when it was used to evaluate. Maybe I'll have to go again some time and who knows what exciting and interesting reports I could write.

HITHER and YON

This is how urgent desires for change are to be treated in Bowmanville, Ont., Maranatha C.R.C.:

PARENTS EVENING

At its last meeting the consistory discussed several requests of our young people for more direct involvement of and participation in the worship service. Consistory hopes to meet (at least a committee of consistory) with our young people this coming Wednesday evening. However, it may be well to have an evening to which all parents of our young people would also be present and discuss these problems. It is in this way that we may come to an open and good discussion on certain relevant matters. So all parents of young people (of 15 and up) and all who are interested to be at this discussion are cordially invited to meet on Wednesday.

☆

More news from youth activities (laudable!!) comes from Kingston, Ont. C.R.C.:

BEING INVOLVED

For some time now I had wanted to write about the work that our Young People in their own way are doing in one of the prisons. This morning a group of them will not be in church; they plan and sing for the prisoners. Their work is so much appreciated that they were asked if they were willing to become involved in discussion groups that are held regularly in this institution. This is difficult work, but we have arranged so that they can receive professional guidance. In the meantime, more and more of our members become involved with Telecare, the telephone service which is available to all who phone to talk about their personal problems. This is a very worthwhile cause. We are grateful that our people, too, show that they care, and show the love of Christ to others in a variety of activities. "It is better to light a candle than to curse the darkness." So often we neglect to become a candle, because all too often we want to be at least a candelabrum.

Count your blessings! Cochrane, Ont. C.R.C. gives a good example:

In the month of October 1950 (Oct. 14) a group of immigrants belonging to the Christian Reformed Church came together in the Clute United Church under chairmanship of the Rev. John Rubing — then of Renfrew — to organize the group into a congregation. And so the Cochrane Christian Reformed Church was instituted. That means that this year is the twentieth anniversary of our Church. Even though the consistory thought it proper to wait with celebrations till the quarter-century point, it does not wish the occasion to pass unnoticed. Much has happened in the past 20 years and the Lord has lead our congregation through difficult days at times. Yet there are many blessings to count; the very fact that we still exist as church is a token and proof of His faithfulness. May the Lord continue to bless us as we work together in the building of His Church here in the North.

☆

St. Catharines Trinity C. R. Church bulletin provides its readers with world news:

AUSTRALIAN THEOLOGIAN FINDS THEOLOGICAL FERMENT IN ASIA WIDESPREAD

Dr. Klaas Runia, professor at the Reformed Theological Seminary in Geelong, Australia, reported that theological ferment is widely present in Asian countries. He made this observation after attending a meeting of the Consultation of Theological Education in Asia and a meeting between conservative evangelicals and non-evangelicals. Both meetings were held in Singapore.

Writing in Trowel and Sword, Dr. Runia stated that the Asian Churches are generally conservative and evangelical. "The average Asian Christian believes in Jesus Christ as his Lord and Saviour and accepts the Bible as the Word of God." Nevertheless there is a tendency toward liberalism in many larger Asian Seminaries. This comes primarily through the teaching of Western theologians and through Asian students who receive scholarships to study in big name seminaries in the west and then return home.

Not only is liberal theology a western import, Runia reported, but the liturgy and architecture in Asia also strongly bears the western influence.

☆

The bulletin of the Simcoe, Ont. C.R.C. got a new and fresh corner: From the Pastor's desk:

TWICE "IF"

1st. If . . . Catechism attendance is a thermometer of a church's faithfulness, then our congregation has much reason to rejoice and be thankful. Out of a possible attendance of 52 young people, 47 are coming to catechism classes, i.e. 90%. Indeed, an overwhelming display of faithfulness both by young people and parents. Let us all thank the Lord for His blessing.

2nd. If . . . financial support is a thermometer of a church's faithfulness, then our congregation has much less reason to rejoice and be thankful. The deacons report that contributions have fallen off again and that some members still seriously neglect their obligation to the Lord and His church. Let us all pray the Lord that we may be worthy of His blessing.

These two "ifs" are an impossible combination. The Bible says: Be faithful in ALL your works . . . and the Lord will give you His blessing.

☆

Some of The Highland Hills C.R.C. of Grand Rapids, Mich. announcements are here; the exact dates passed, that is why I left them out.

Thursday at the Lee St. Church Bible Rally. The speaker will be Rev. John DeVries, Director of the Bible Correspondence Division of the World Home Bible League. Special Music. An Inspirational Evening is assured. The Ladies Golden Hour of our Gold Ave. Chapel will have their annual Pea-Chicken-and Vegetable soup supper. The proceeds will go for a new piano for the Chapel Auditorium for which the ladies are working.

Calvin Christian High School Mother's Club is sponsoring the Fall Smorgasbord.

PROCRASTINATION

This again is a regular word in our language with a pure Latin background. Pro means forward, and cras means tomorrow. In this clear case we get the meaning straight: the act of putting off something to the next day. In other words: delay, postponement. Shakespeare had to say a word on that: "Delays are dangerous."

TRY IT

No. 31

Tyl Radio is one of the biggest sins of God's people.

Solution No. 30:

Timothy (my hotti)

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements **$4.00**

Marriage and Anniversaries **$6.00**

Notifications of death **$5.00**

"For Sale" and "Want" advertisements up to 30 words $4.00. Every word more 15¢.

—

For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

We are pleased and grateful to announce the birth of our daughter

ANGELA

October 24, 1970.

Gary and Grietje Van Arragon.

294 Twenty Rd.,
Hamilton 80, Ontario.

With gratitude to God and great joy we announce the birth of our son

JAMES ANDREW

born November 8, 1970.

A brother to Patricia, Karen, Owen, Audrey, and Wendy.

Andrew and Alice Vroom
(nee De Haan).

R.R. 2,
Georgetown, Ont.

We sincerely thank all our relatives and friends who remembered us on the occasion of our 25th wedding anniversary, and appreciate the many tokens of friendship.

Mr. and Mrs. K. ELLENS,
St. Davids, Ontario.

"It is good to give thanks to the Lord for His love endureth forever." - Psalm 118:1

On the 20th of November, 1970, we celebrated with our dear parents

RUURD JOHANNES ROMKEMA
and
RINSCHE ROMKEMA—
VanderPloeg

their 40th wedding anniversary.

Their thankful children:
Cor and Hetty,
Miep and Phil,
Allen and Clary,
Albert,
Christine and Hank,
Dirk and Aukje,
and grandchildren.

Open house Saturday, November 28, 1970, 7:30 to 9:30 p.m. at 87 Shendale Drive, Rexdale, Ont.

Groningen 1940 — Georgetown 1970

On Saturday, November 28th, the Lord willing, we hope to celebrate with our parents

CARL FRANKRUYTER
and
ELLY FRANKRUYTER
(nee VanDam)

their 30th wedding anniversary.

We thank the Lord for His care in the past and pray that He will grant them continued health and happiness together in the years to come.

Their grateful children:
Tini & Jan
Simon & Rita
Abel & Mary Ann
Alice & Henry.

Grandchildren:
Elly
Jan
Richard
Robbie
Carl
Carolyn.

Overschie 1945 — Winona 1970

The Lord willing, on December 5, 1970, we hope to celebrate with our parents

JACOB HOOGERBRUGGE
and
WILHELMINA M.
HOOGERBRUGGE
(nee Hakbyl)

the occasion of their 25th wedding anniversary.

Surely goodness and mercy will follow us all the days of our lives, and we shall dwell in the house of the Lord forever.

Henny.
Arie and Gertie (fiancée).
John.

Open house will be held at the Stoney Inn Restaurant, Queenston Rd. (#8 Hwy.), Stoney Creek on D.V. Saturday, Dec. 5, 1970, from 7:30 p.m. - 10:00 p.m.

24 Oriel Ave.,
Winona, Ont.

Op 21 november 1970 D.V. hopen wij met onze geliefde ouders

WILLEM R. JANSEN
en
DERSKEN H. B. J. JANSEN—
WOLSINK

hun 25-jarig huwelijksfeest te herdenken.

Moge de Here hun nabij zijn in de komende jaren, is de wens van de hun dankbare kinderen.

Hendrik en Linda,
John en Lottie,
Willie,
Barry and
Jacqueline.

Box 333, Maple, Ont.

We are grateful to the Lord that we may celebrate with our parents:

ANTHONY UYL
and
FREDERIKA UYL—De Joode

their 25th wedding anniversary on November 28, 1970.

Clinton, Ont.:
Lawrence & Henny Uyl.
Pamela & Karen.
Newmarket, Ont.:
Jane.
Clinton, Ont.:
Hans.
Anthony.
Freda.
Richard.

R.R. # 2,
Clinton, Ontario.

Our Lord took unto Himself our dear father and grandfather

JACOB FESTER
VRIELING,

at the age of 65 years.

"His firm confidence that he would inherit eternal life is our comfort."

Groningen, Nov. 9, 1970.
Jan Lutmastraat 8.

John & Gail Vrieling,
Toronto.
John & Tineke
Lutgendorff,
Brampton.
Jaap & Miep Vrieling,
Orillia.
Freerk & Thea
Rustenburg,
Brampton.
And grandchildren.

On November 12, 1970 the Lord called into His Glory my infant grandson

JACK DEGROOT JR.,

after being in this life for two days.

Beloved son of Mr. & Mrs. Jack DeGroot, Sarnia, Ont.

Grandson of Mr. & Mrs. Antoon DeGroot, Sarnia, Ont.

Brother of Tony and Connie.

The Lord has given! The Lord has taken! Blessed be the Name of the Lord!

Mrs. S. A. Lubbers,
65 King St.,
Wallaceburg, Ont.

DAIRY FARMS

We have Dairy Farm listings from 38 acres to 100 acres. Close to Churches and Christian Schools. Please write: FUNK AGENCIES LTD., P.O. Box 350, Agassiz, B.C.

SJOELBAKKEN IN VOORRAAD

Birch onderplaat, lengte 6 voet, 20 stenen 2". Flink uitgevoerd (gelakt). Levering f.o.b. Vineland. 5% tax. Uitsluitend money order of certified cheque. Prijs $13.75. Beamsville Refinishing, Hwy. #8, Vineland. 562-4023.

FALL SPECIAL:

Simplicity, Automatic Washers, Dryers, Washer Spin Dryers, Wringer Washers, Dishwashers. Repairs to all makes. Low prices. Brouwer Electric, Sales and Service. 13 Maple Ave., Grimsby, Ont. Phone 945-8607.

Een zeer geschikt en mooi kerstcadeau is

WORLD BOOK

Encyclopaedia. G. VanderKooy, 561 Mohawk Rd. W., Hamilton 44, Ont.

Prospective Calvin College graduate (December 1970), B.A. education, seeks

POSITION IN CHRISTIAN SCHOOL

Please write Jacqueline Heeringa, 3005 Eastern Ave., S.E., Apt. 106C, Grand Rapids, Mich. 49508.

275 Acre Dairy Farm

Melkcontract. 2 Mijl vanaf Cayuga on highway. Grote barns. Silo. Huis met badkamer. Vee en machines inbegrepen. Vraagprijs $110,000 - $30,000 down.

125 Acre

7 Mijl vanaf York. Goed huis van alle gemakken voorzien. Barn geschikt voor koeien of varkens. Nieuwe machineschuur. Geen vee en machines, maar kan gekocht worden. $45,000 met $15,000 down.

contact

Jack Bylsma

REALTOR

1607 King St. East, Hamilton, Ont.

Phone 549-3894.

FARMS FOR SALE

100 acres. Dairy farm. No. 1 milk quota. 90 head of cattle. As a going concern.

175 acres. Dairy farm. 1400 pounds of No. 1 milk quota. New barn. Free stalls. Milking parlor.

175 acres. All workable. Barn 100 x 80. Milk quota.

150 acres. Milk quota. 5 miles from Ingersoll. 45 head of purebred cattle.

112 acres. Dairy farm. 30 milking cows. Full price. $48,000.00.

225 acres. Dairy or beef farm. 215 acres workable. Full price $56,000.00.

133 acres. Beef setup. 2 big silos. Automatic feeding.

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DATA CENTRE

Nov. 26	P.T.A. meeting Hamilton, District Chr. High School, 8 p.m. Professor L. Selles will speak on "What hapens to our children after High School?"
Nov. 27	Bazaar sponsored by the Willing Workers at the Hamilton Grade School At 6 p.m. a light supper will be served. Auction sale at 8 p.m.
Nov. 28	New Westminster Chr. Ref. Church. 8.00 p.m. Hymn Sing with Mr. Feike Asma from Holland at the organ and added trumpeters. No admission.
Nov. 28	Bazaar at the John Knox Chr. School, Clarkson, Ont. 3.00 p.m. Children's fashion show, 2.00 p.m.
Dec. 4	"Messiah", Calvin College Oratorio Society, Civic Auditorium, Grand Rapids, Mich. Prof. Harold Geerdes conducting. 8:00 P.M.
Dec. 5	Eelders Conference of Classis Hamilton. Dr. G. Spykman will speak on "Calvin College and the Christian Reformed Church".
Dec. 22	Metropolitan Choir of Praise, Calvin College Fine Arts Center Auditorium, Grand Rapids, Mich. 8:00 P.M.

The second meeting of team "A" of the A.A.C.S. DISCOVERY II series "Explorations in Contemporary Living" will be held at 8:00 p.m. in the following communities (speaker for all communities Rev. L. Tamminga on "The Institutional Church in History").

Nov. 24	Telkwa Chr. Ref. Church, Highway 16 West Telkwa, B.C.
Nov. 25	Terrace Chr. Ref. Church, Sparks St. and Straume Ave., Terrace, B.C.

The second meeting of team "B" will be held at 8:00 p.m. in the following communities (speaker Dr. James H. Olthuis on "The Institutional Church in History").

Nov. 25	Seattle, Washington. (See local announcements for locations.)

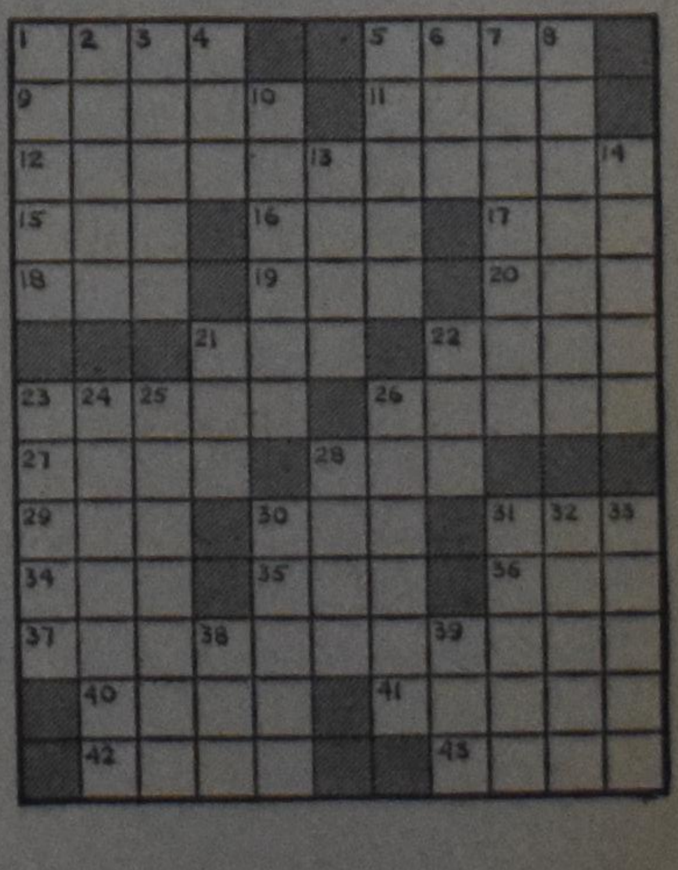
The second meeting of team "Ø" will be held at 8.00 p.m. in the following communities

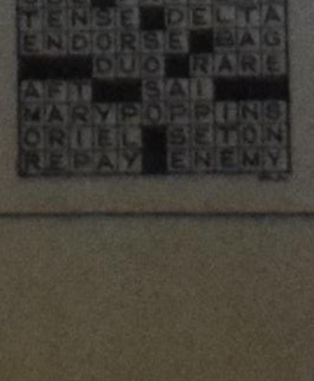
Nov. 23	Drayton Chr. Ref. Church, Drayton, Ont.
Nov. 24	First Chr. Ref. Church, Talbot St., London, Ont.
Nov. 26	Willowdale Chr. Ref. Church, 70 Hilda Ave., Willowdale, Ont.
Nov. 27	Calvin Memorial Christian School, 300 Scott St., St. Catharines, Ont.
Dec. 2	The Mount Hamilton Chr. Ref. Church, Upper Wellington St. S., (near Stone Church Rd. E.), Hamilton, Ont.

CROSSWORD PUZZLE

ACROSS
1. Overcome
5. Imitator
9. "—— Gantry"
11. Store event
12. Sloan Wilson's "A. ——" (2 wds.)
15. Harem room
16. Lady rabbit
17. Miss Vicki's husband
18. Half a score
19. In opposition
20. Resident (suff.)
21. Contrived
22. Wild pig
23. Discard
26. Masculine
27. At that point
28. Turf
29. Increase engine speed (sl.)
30. Cape —— cottage
31. Astern
34. Before
35. Regret
36. Mar's realm
37. Shakespeare's "The ——" (2 wds.)
40. Beef fat
41. Concise
42. Roll call reply
43. Feat

DOWN
1. Inebriate
2. Baffle
3. Jordan's capital
4. Egyptian solar deity
5. Colorado resort city
6. Buddy
7. Euphoria
8. Musical event
10. Railroad porter
13. Source
14. Corundum
21. Face (sl.)
22. Naughty
23. Disseminate
24. Hold dear
25. Part of IRS
26. Unpretentious
28. Acidulous
30. Greek island
31. Cognizant
32. Untrue
33. Brought to bay
38. Thrice (Lat.)
39. Williams





SOLUTION to previous Crossword Puzzle

KOOP BIJ DE ZAKEN DIE IN C.C. ADVERTEREN!

John T. Scopes 1900-1970

(Continued from page 4)

trial as a crusader for what he believed to be a great challenge to the "freedom" of education. (17)

Darrow accused Bryan of bigotry and intolerance. But he was bigoted and intolerant himself and so is his biographer Irving Stone. Mr. Stone's work is highly opinionated and he paints a picture of Bryan which is grossly unfair. He accused Bryan of seeking to gain political power. "He hoped to turn Fundamentalism into a political movement of which he would be the head; he was confident that garbed in this righteous cause he could become so powerful that he could dictate the choice of President, congressman, governor; control the school, the university, the press." (18) Mr. Darrow achieved fame through his role at the trial, but he did not help the cause he championed. As a matter of fact, "his advocacy of evolution and assault of Fundamentalism enabled the prosecution to identify science and atheism." (19)

The trial was routine until Bryan was called to the witness stand and unfortunately Bryan accepted the challenge. "The cruel tactics" (20) of Darrow triumphed. And Bryan's greatest disappointment was that the cross examination could not be continued. He had already drafted a rebuttal but was denied the chance to deliver it.

B. William Jennings Bryan 1860-1925.

"My mother taught me at home until I was ten; then my parents sent me to public school until I was fifteen; then I spent two years in an academy preparing for college; then four years in college and then two years in a law school. After nearly twenty years of schooling I took part in my last 'commencement,' and then I began to learn, and have been learning ever since. I have accumulated something of history, something of science, a bit of poetry and philosophy, and I have read speeches without number. I have accumulated a large amount of information on politics . . ." (21)

William Jennings Bryan was born in Salem, a small town in southern Illinois, to which his family had moved from Ohio. His father was a Baptist and his mother a Methodist. He did not join either one of his parents' denominations, but became a Presbyterian when he was still a boy. He attended college in Jacksonville and later on went to study at the Union College of Law, Chicago. After practising law for a while, he moved to Nebraska and entered politics. He served one term in the House of Representatives and after having been defeated in a second attempt to go to the Senate, he took up journalism and became an editor of the Omaha World Herald. Bryan had a very colourful career, and became a leading political figure for many years. He was presidential candidate for the Democratic party in 1896, 1900, and 1908, but he was defeated each time. The political tide was running against the Democrats, and Bryan was a victim of this political atmosphere.

Bryan was one of the greatest orators in the history of America. He had a superb command of the English language and he used simple words and expressions. His speeches were spiced with illustrations from the King James version of the Bible. He had a phenomenal voice. At the height of his powers "it was a superb musical instrument with never a wolf tone through all the register. Even when in volume it rose to thunder, still it caressed the ears, a thirty-two foot open diapason, not a foghorn." (21) Bryan spoke with apparent ease, but actually he expended a terrific amount of energy in his orations. Yet, after he finished his speech, it seemed if he had plenty of energy left. He could speak to 30,000 people in an open-air meeting and make every word heard without the aid of amplifying equipment or any other mechanical devise. Audiences were spellbound by his oratory. Bryan was a handsome man and in his youth he wore a great mane of black hair.

As other great orators, Bryan had read widely, especially the great speeches of the past. He read Demosthenes with great pleasure. Bryan's opponents accused him of gross ignorance, a man with limited capacities. It seemed that in the 1920's people were either all for Bryan or completely opposed to him. For a long time, historians have been neither kind nor objective about Bryan. As Bryan's theological views were conservative, and he was the outspoken leader of fundamentalism, his name was mud with the liberals. Furniss is a good illustration of the afore mentioned. He said: "Yet for all his pretensions to learning, Bryan shared the ignorance so characteristic of the Fundamentalists. He had facts at his disposal, but they were not valid to the biologists or Modernists. He had indeed read widely, but with fixed prejudices enforced by an unexpressed determination to select the weakest statements of his opponents and the most convincing assertions of men who believed as he did." (23) Only recently, historians are becoming more objective about Bryan. Commager said that Bryan was not a simpleton as people made him out to be. (24) He was not a political philosopher, neither did he pretend to be. But he fostered important legislation. (25) He had an understanding of the psychology of the common people that has never been surpassed. "He knew the problems that harassed millions, and persuaded them that he knew the answers, so for twenty years he was politically indestructable." (26)

Perhaps Commager had the right answer about the unfair treatment Bryan received by historians. He said "His reputation has been burned up among ruins of his own triumphs." (27)

Bryan had an amazing knowledge of the Bible, which he accepted as infallible from cover to cover. He spoke and wrote in defense of the Bible, which is still interesting reading today. He had no use for higher criticism. A higher circle was considered to be more dangerous than an atheist! "The higher critic is more dangerous than the open enemy. The atheist approaches you boldly and tries to blow out your light, but, as you know who he is, what he is trying to do and why, you can protect yourself. The higher critic, however, comes to you in the guise of a friend and politely inquires: 'Isn't the light too near your eyes? I fear it will injure your sight.' Then he moves the light away, a little at the time, until it is only a speck and then — invisible." (28) The Bible was a living Book for Bryan and he tried to live according to that Book and based his thinking upon it, and dared to take the consequences. He was an idealist and a realist at the same time. He had pacifist leanings which led him to trouble after he had become Secretary of State under President Wilson. As Secretary of State Bryan had a leading hand in negotiating thirty treaties requiring that prior to hostilities a "cooling-off" period should intervene, in which all disputes should be submitted to an investigating committee. And Bryan presented to each of the diplomats of the signatory powers a plowshare paperweight beaten from a sword supplied by the War department. (29) No wonder that Bryan was a most disappointed man when the First World War activities started. He was a man of peace, and he recognized from the first the implications of economic support for the Allies. He tried to block the extension of credit for England's purchases of arms in the U.S. and favoured measures that would have kept American ships and citizens out of the war zone. He resigned from office because he disagreed with the direction Wilson's policy took after the sinking of the "Lusitania". He was convinced that the U.S. had embarked on the road to war without a just cause of provocation. (30)

Bryan was a fundamentalist in the historical sense. Fundamentalism has been charged with lack of social concern. But this accusation does not apply to Bryan. He had a special concern for the working people and the farmers. (31) He was their spokesman. He understood their problems, their strength and hopes, and fought for their cause. "When the century began Bryan was the Voice that spoke the heart's desire of the common man, the ancient desire that has driven him since history began, the aspiration toward freedom from want and freedom from fear." (32) No wonder that he was called "The Great Commoner." And he wielded great political influence through his journal "The Commoner".

Bryan was not only busy in politics but also in church life. He had been the champion for the conservatives for years. In 1923, he contested for the moderatorship of the General Assembly of of the Presbyterian Church of the U.S. He was defeated by the liberal and moderate wing of the church. "Mr. Bryan's known views on evolution and perhaps even his lifelong Democratic politics contributed something to his defeat. But the desire for tolerance and unity was the major factor in electing his opponent." (33)

The conservatives did not have the spiritual climate of their times in their favour. Bryan had the tide against him both on the political and ecclesiastical front.

Liberals fought Bryan with all what they had. Their attacks were bitter and more than often vitriolic. Bryan made no bones about his staunch belief in the infallibility of Scriptures and in the historicity of the creation account. Bryan had no quarrel with science as such. "Science has rendered invaluable service; her achievements are innumerable — and the hypothesis of scientists should be considered with an open mind." (34) He had his conflicts with the dogmatic attitudes of scientists! "There is nothing unreasonable about Christianity, and there is nothing unscientific about Christianity. No scientific fact — no fact of any other kind can disturb religion, because facts are not in conflict with each other. It is guessing by scientists and so-called scientists that is doing the harm." (35)

Bryan attacked the theory of evolution with all the eloquence he could muster. He opposed it with all he had as he saw clearly the danger of having this theory applied to the philosophy of education, and to Biblical hermeneutics." The effect of Darwinism is seen in the pulpits; men of prominent denominations deny the virgin birth of Christ and some even His resurrection. Two Presbyterians, preaching in New York State, recently told me that agnosticism was the natural attitude of old people. Evolution naturally leads to agnosticism." (36)

"If Darwinism could make an agnostic of Darwin, what is its effect likely to be upon students to who Darwinism is taught at the very age when they are throwing off parental authority and becoming independent? Darwin's guess gives the student an excuse that appeals to him more strongly at this age than at any other age in life." (37) Bryan was convinced that the acceptance of Darwinism would have disastrous effects in the areas of religion, economics, and politics. According to Bryan, the natural result of Darwinism would be the denial of God (38), the transforming of the industrial world into a slaughterhouse (39), and to war as evolution would lead to the worship of Nietzsche's Superman. (40)

Now we can see why Bryan crusaded for anti-evolution legislation. He wanted to prevent young minds being taught and influenced by such a dangerous theory. (41) His role at the "Monkey Trial" ought to be seen and understood from the perspectives described. The upholding of the anti-evolution law was of the utmost importance, as defeat would mean tragedy at all levels of life. Bryan has done much for the theological conservative cause, for which it ought to be grateful. However, the trial at Dayton was a tragic climax to a great career. Bryan passed away at Dayton five days after the trial.

I have written more about Darrow and Bryan than about John T. Scopes. Scopes was only the man who started the chain of events. The trial was the battleground of two giants who crusaded for their respective causes. Scopes himself was convicted but later released on a technicality.

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(1) Rev. J. R. Straton. Christian Fundamentals in School and Church, June-September, 1926.

(2) cf. Henry Steel Commager. The American Mind. An Interpretation of American Thought and Character. Since the 1880's. pp. 336f.

(3) The Memoirs of William Jennings Bryan By Himself and His Wife Mary Baud Bryan. 1925. p. 585.

(4) Christian Fundamentals in School and Church, 1926, p. 48.

(5) cit. Milton L. Rudnick. Fundamentalism. The Missouri Synod. A Historical Study of their interaction and mutual influence. p. 61.

(6) Furniss in his work The Fundamentalist Controversy states that Rappelyea pointed out to Scopes that he was breaking the law (p. 4) and Irving Stone in his book Clarence Darrow for the Defense mentions that it was Scopes who went to Rappelyea. p. 282.

(7) Furniss p. 5.

(8) Christian Fundamentals in School and Church, 1926, p. 48.

(9) Rudnick p. 63.

(10) Furniss p. 7.

(11) John Dillenberger. Protestant Thought and Natural Science, A Historical Interpretation. 1960. p. 233.

(12) Irving Stone p. 293.

(13) Ibid. pp. 276, 290.

(14) Ibid. p. 276.

(15) Ibid. p. 281.

(16) Ibid. p. 277.

(17) Ibid. p. 293.

(18) Ibid. p. 297, cf. pp. 295, 304.

(19) Commager p. 181.

(20) Furniss p. 9.

(21) William Jennings Bryan. In His Image. p. 161.

(22) Gerald W. Johnson. Incredible Tale. p. 9.

(23) Furniss p. 41.

(24) Commager p. 346.

(25) Ibid. p. 346.

(26) Gerald Johnson. p. 14.

(27) Commager. p. 347.

(28) Bryan. In His Image. p. 40.

(29) Roland H. Bainton. Christian Attitudes Towards War and Peace. 1960. p. 196.

(30) Foster Rhea Dullus. The United States since 1865. 1959. p. 250.

(31) Memoirs pp. 427, 494.

(32) Gerald Johnson. pp. 31f.

(33) L. A. Loetscher. The Broadening Church. p. 111.

(34) Bryan. In His Image. p. 93.

(35) Ibid. p. 119.

(36) Mr. Bryan on Evolution. New York Times. Sunday, Feb. 26, 1922. Vanderlaan, pp. 259, 257f.

(37) Ibid. p. 257f.

(38) Bryan. In His Image. p. 123.

(39) Ibid. p. 126.

(40) Ibid. p. 133.

(41) Memoirs, p. 585.

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